A SVMMARY OF CONTROVERSIES.

Wherein the chiefest points of the Holy Catholike Roman fayth, are compendiously, and methodically proued, against the Sectaryes of this age.

By C. VV.

THE II. EDITION.

Titus 3. Vers. 10.

A man that is an Heretike after the first and second admonition, auoid: knowing, that he that is such an one, is subuerted, and sinneth, being condemned by his owne iudgment.

At S. Omers, for Iohn Heigham.
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Anno 1623.

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THE PREFACE TO THE READER.

NEuer gaue lamentable experience (good Christian Reader) a more vndoubted testimony of the Apostles doctrin, (*Oportet hereses esse*; *There must be hereſies*. And: *Erit tempus cum ſanam doctrinam non ſuſtinebunt*: *There shalbe a tyme, when they shal not beare ſound doctrine*) then in this our corrupt Age: wherein there wants not such a viperous generation, as shameth not to accuse the Church and Spouse of Christ of so great disloyalty; as for a thousand yeares togeather, and more, neither to haue knowne his voyce, not kept promise with him: such degenerate slippes, as deny Christ the head, to haue had any mẽbers, or mysticall body, vpon earth, since the tyme of the primitiue Fathers, till the dayes of Luther, or not long before: not perceauing, that this their doctrine is no lesse iniurious to Christ himselfe, then vnto his Church; who, being the wisedome of his Father, should march with such an Harlot, should vnite himselfe vnto

1. Cor. 11. 19.
2. Tim. 4. 3.

such an infirme body, as could no longer cleaue vnto the head. Which assertion of our reformed Euangelistes (to omit that in the very tearmes, without any further confutation, they seeme to imply an absurdity) haue beene both feelingly refuted, I meane by the bloud of so many constant Martyrs, who in defence of the Catholike faith, especially in this our Countrey, haue not doubted to lay downe their liues: as also by the pennes of so many learned Diuins, who haue returned, in behalfe of their Mothers honour, against the foresayd make-bates, and that most diligently, euen from point to point, from question to question, through euery rent and breach of that seame-lesse Coate of our Sauiour, which the Heretiks, more cruell then the souldiers, haue endeuoured to pull asunder, and share amongst them. Such, I say, be those learned works dayly published amongst vs: the Authors of which, haue, for the most part, beene of our owne Nation; God so prouiding, that where the disease was most vniuersal, there should the remedy proceed most soueraign. What should I say of those two reuerend Bishops, *Fisher* and *Gardiner*; Syr Thomas More, sometyme Chancelor to King Henry; those famous Doctours, and excellent Schollers; Sanders, Allen, Heskins, Stapleton,

pleton, Martyn, Brillow, Harding, Reynoldes; and laſtly, the Author of that moſt worthy and laborious Treatiſe, intituled, *The Proteſtants Apology for the Romiſh Church*, who all, with many others, haue to their exceeding reward, no doubt, at Gods hand, and commendations with men, laboured in this kind?

But for that moſt of the foreſayd Authors haue written, as occaſion was miniſtred vnto them, particuler Treatiſes, ſome of one argument, ſom of another, and thoſe who haue paſſed through the whole body of Controuerſyes, their volumes are all very large: and beſides, the difficulty of procuring them, danger, in keeping them, incommodity, of tranſporting them, (ſuch being the rigor of the Lawes, and the induſtry of Purſuiuants, as, being found in the cuſtody of Catholikes, they are commonly taken away from the owners:) the long tyme ſpent in reading them ouer: They are alſo, for the moſt part, in the Latin tongue: and ſo are only for the learned who haue leaſt need of them. I haue here (for the help and benefit of ſuch, who by reaſon of the impediments abouesayd, are left deſtitute of ſuch meanes, whereby they might, at leaſt in the chiefeſt points of Religion, which at this day are in controuer-

fy, giue ſatisfaction to ſuch and ſo many obiections, as vſually by the Sectaryes are made againſt the doctrine of the Catholike Church) after the example of Ruth the Moabite, thoſe painefull Reapers and Harueſt labourers aboue rehearſed, both borrowed I confeſſe, out of their ſheaues, and gathered vp ſome few eares of corne left vntake vp: out of which I haue framed this preſent worke, in our vulgar tongue; & that in ſo ſmall a Modell, as may be alwayes at hand; as, to refreſh the memory of the learned; ſo eſpecially, to furniſh the layman in ſuch ſort, as with ſmall paines he may be able, not only to giue a reaſon of his fayth, but euen to confront the moſt inſolent boaſts and peremptory demaundes of any Heretikes whatſoeuer.

For which my paines, I deſire (gentle Reader) no more but thy prayers, & that thou mayeſt take profit heereby; and ſo God graunt vs all to liue and dye his ſeruants. From Roan, Decemb. 10. 1616.

Thy hartyy well-wisher in Christ Iesus.

C. W.

B.

The principall Controuersyes handled in this Treatise.

1 Of the holy Scripture.
2 Of Traditions.
3 Of the Church.
4 Of the visible head of the Church.
5 Of the efficacy and number of the Sacraments.
6 Of the necessity of Baptisme.
7 Of the Eucharist.
8 Of the Masse.
9 Of Confession.
10 Of Satisfaction.
11 Of Indulgentes.
12 Of Purgatory.
13 Of Christs descension into hell.
14 Of the worship of Saintes.
15 Of Reliques.
16 Of Images.
17 Of veniall Sinne.
18 Of free-will.
19 Of Iustification.
20 Of the certainty of saluation.
21 Of the possibility of keeping Gods cõmaundementes.
22 Of Euangelicall counsailes.
23 Of Vowes.
24 Of the merit of good Workes.

Vnder these generall Heades (good Reader) are comprehended the chiefest points of the holy Catholike Faith, that ordinarily now adayes are called in question by the Sectaryes. In discussing whereof, we follow the methode that heeretofore hath beene observed by those that haue written best in this kind: first, to proue the Catholike doctrine; and then, to answeare the most strong obiections, that vsually the aduerse party bringeth against it. Our proofes are Scriptures, Councels, practise of the Church, testimonyes of the Fathers, Reasons, Confession and doctrine of our learned Aduersaryes.

Ad Dei gloriam, & salutem animarum.

THE FIRST CONTROVERSY OF THE HOLY SCRIPTVRE.

THE FIRST POINT.

That the bookes of the Macchabees are Canonical.

THERE is almost no booke of holy Scripture, but some heretike or other hath reiected it. The Simonians, Basilidians, Marcionites, and the Manichees, with diuers other old enemyes of the Church reiected, amongst them, all the bookes of the old Testament: The Nicolaits and Gnosticks reiected Dauids Psalms: Other heretikes (as Philastrius and Iacobus Christopolitanus report) Ecclesiastes and the Canticles: Faustus Manicheus reiected all the foure Euangelists: Ebion all, but S. Matthew; Cerinthus all, but S. Marke; Marcion all, but S. Luke; Valentinus all, but S. Iohn: Cerinthus and Cedron reiected the Actes; The Ebionites all S. Pauls epistles: Marcion his epistle to Timothy & Titus.

Our moderne heretikes in like maner reiect sundry bookes, both of the old and new Testament: I adde of the new Testament; for Luther, Brentius, Kemnitius & the Magdeburgians, reiect S. Pauls epistle to the Hebrewes, the epistle of S. Iames and S. Iude, the second of S. Peter, and the second and third of S. Iohn. But no part of Gods word is there, that generally now a daies so often commeth vnder their rigid censure, as the sacred bookes of the Machabees; in which respect, we haue chosen out those especially, whose authority to proue at this present; as not doubting but that the judicious reader will, from that which shalbe said in their defence, inferre that we are not destitute of sufficiet proofe for the rest.

Proofe of the foresaid point.

We therefore suppose it for an vndeniable verity (which shall be more amply demonstrated in its proper place) that ordinarily there is no possible meanes in this life for a man, to come into a certaine and infallible knowledge of what bookes are canonicall, or the true word of God, but only by the declaration of Christs Catholike church, which being the *pillar and ground of truth*, can by no meanes erre, neither in this, nor yet in any other point be-

1. Tim. 3. 15.

longing

longing to faith: This principle, was ſo prenailing with that moſt renowned father S. Auſtin, as he confeſſed in plaine tearmes, he would not beleeue the goſpell it ſelfe, vnles the authority of the church did moue him ſo to doe; yea, ſo demonſtratiuely euident it is in it ſelfe, that very many euen of our learnedſt aduerſaries doe freely admit it: let vs heare a fewe of them ſpeake for the reſt. Peter Martyr in his common places. Lib. cont. epiſt. fundament c. 5.

VVe acknowledge it to be the function of the church, to diſcerne the true and proper bookes, &c. M. Whitaker againſt Stapleton; *I deny not but the churches tradition, is the argument wherby to conuince, what bookes are canonicall, and what not.* M. Fulke, in his anſwere to a counterfeit Catholike, *The church hath iudgement to diſcerne true writings from counterfeit, and the word of God from the writinges of men.* D. Couel, in his defence of Hooker, *Doubtleſſe it is a tollerable opinion of the church of Rome, to affirme that the ſcriptures are holy and diuine in themſelues, but ſo eſteemed of vs for the authority of the church.* M. Hooker, in his Eccleſiaſticall policie. *VVe all know that the firſt outward motiue leading men ſo to eſteeme of the ſcripture, is the authority of Gods church.* So they. Now let vs ſee then, whether the church hath made ſufficient declaration of Part. 1. cap. 6. Art. 4. Lib. 3.

the

the bookes authority, or no.

First, The third councell of Carthage, at which S. Austin was present, and subscribed aboue twelue hundred yeares agoe; *Can.* 47. declareth them to be canonicall.

Secondly, Saint Anstin declareth what the churches judgement was in his time, saying thus in his eighteenth booke of the citty of God: *The Iewes hold not the bookes of the Machabees for canonicall, but our church doth.*

Thirdly, These books are expresly numbred among the canonicall, by Pope Innocent the first, in his epistle *Ad Exuperium*: By Gelasius the first in his decree, made by the approbation of seuenty other Bishopps, touching Ecclesiasticall bookes: And lastly by S. Cyprian, S. Ambrose, Isidor, Cassiodorus, Rabanus, &c.

To conclude, These former declarations are confirmed by the late generall councell of Trent, *Sess.* 4. And by the vniuersal consent of the Catholike Roman church at this day, which to be the true church of Christ, against which, Hell gates can neuer preuaile, shall appeare by what is said throughout this whole treatise: And if all this be not sufficient, I see no reason, but we may euen as well call in question the authority of the whole Bible, as of these bookes.

Ob-

Obiections There hath beene ſome doubt in the church heretofore, whether theſe bookes were of infallible authority.

Anſ. So there hath beene ſome doubt in the church heretofore, whether diuers other books and parcels of ſcripture, were of infallible authority; as the laſt chapter of S. Marke, S. Pauls epiſtle to the Hebrewes, the epiſtles of S. Iames and S. Iude, the ſecond epiſtle of S. Peter, the ſecōd of S. Iohn, as alſo his Apocalipſe, or as our aduerſaries terme it, his Reuelation; witnes Euſebius, *lib. 3. hiſt. cap. 28.*

Ob. Secondly, Caluin obiecteth that the author of theſe books, commendeth the ſuperſtitious fact of Iudas Machabeus, who bid ſacrifice to be offered for the dead.

Anſ. To pray for the dead is no act of ſuperſtition, but of piety and religion, as ſhall appeare in the controuerſie of Purgatory: Here let it ſuffice to oppoſe againſt Caluin S. Auſtin, who thought the only authority of theſe bookes, ſufficient proofe for prayer for the dead, in his booke *de cura pro mort. cap. 1.* and elſe where.

Ob. Thirdly, our aduerſaries alleadge contradictions in theſe bookes.

Anſ. The Atheiſts will alleadge you contradictions likewiſe in other bookes of holy writ, as in the firſt of *Geneſis*, where we finde

find mention made of daies and nights, before the sun and moone were created, by which notwithstanding, daies, nights, and yeares, are there also said to be distinguished; and in the third of *Kings*, and second of *Paralip*. Since in the former we reade that the two great brazen pillars made by Salomon, were of thirty eight cubites in length, but in the other, that they were of thirty fiue cubites in length; and in like sort in the Euangelists, because according to S. Matthew, our Sauiour sending his Apostles abroad to preach, forbid them to beare a staffe in their handes, but according to S. Marke, he commãded them to take nothing for their journy saue a staffe; and againe, because according to S. Marke, Christ was crucifiéd at the third houre, but according to S. Iohn, it was about the sixt houre before he was condemned by Pilate, with many other the like examples which might be alleaged, all seeming at the first view, directly contradictory the one to the other. But to answere briefly to the pretended cõtradictions in the Machabees.

The *first is lib. 2. cap.* 1. where it is said, *When our fathers were carried into Persis, &c.* But certaine it is, that the Iewes were brought into Babylon, and not into Persis.

I answere. The author calleth figuratiuely

Persis,

Persis, all the country about: So likewise S. Chrysostome in his sixt homily vpō Matthew, saith. The Iewes were deliuered out of the Persian captiuity.

The *second* supposed contradiction is, *lib. 2. cap. 2.* where it is said: That when the citty and temple of Ierusalem was spoiled and burned by the Caldeans, Ieremie hid the tabernacle & the arke of the testament, in a certaine caue of the mountaine Nebo: But how could that be, since it is certaine, that before the citty was taken by the Caldeans, Ieremie was continually in prison, and was hated of all in Ierusalem? proued, *Ier. 37. and 38.*

I answere, Nabuchodonozor inuaded Iudea three seuerall times, and tooke away with him captiues the King & People, first in the time of Ioachim 2. *Paralip* 36. secondly, in the time of Ioachim, 2. *King*. 24. thirdly, in the time of Sedechias, 4. *king* 25. Now albeit in the time of Sedechias, Ieremie was for the most part in prison and in disgrace; yet in the time of Ioachim, he was at liberty and in great fauour with the Babylonians, therefore well might it be that with the consent of the King, he carried away the Arke and the Tabernacle.

The *third* contradictiō is supposed to be, *lib. 1. cap. 1.* becausse it is there said, that Alexander

lexander the great was the first that raigned in Greece, whereas it is evident that there raygned many before him, as the Kinges of the Lacedemonians, of the Macedonians, the Corinthians, the Athenians, &c.

I answere, the scripture only intedeth that Alexander was the first, that reygned ouer all Greece as a Monarch, which is most true.

The *fourth* supposed contradiction is *lib.* 1. *cap.* 4. where wee reade that Iudas purged the temple in the yeare 148. that is one yeare before the death of Antiochus, which was in the yeare 149. as is said afterward in the sixt Chapter, yet, it seemeth by that which is set downe in the second booke, *cap.* 10. that Iudas purged the Temple two yeares after the death of Antiochus.

I answere: In this latter place, the purgation of the temple is indeed related after the death of Antiochus, but it is not expresly said, that it was done after the death of Antiochus. And where it is said that it was after two years, it is not meant two yeares after Antiochus death, but two yeares after the prophanation, which was in the yeare 145. according as is set downe in the first booke, and first chapter.

Ob. The author of these bookes craueth pardon, if he haue not written so worthily

as

as was fitting.

Anſ. Therin he only acknowledgeth the rudeneſſe of his ſtile, euen as S. Paul himſelfe alſo doth. 2. *Cor.* 11. 16.

Ob. In theſe bookes Eleazar and Azarias, who both ſlew themſelues, ſeeme to be cõmended.

Anſ. I anſwere with S. Auſtin, the facts of theſe men are only related in the ſcripture, and not commended: or if they be, yet not as pious, or in any ſort imitable, but only as bolde and valorous, in the common opinion of men.

Ob. The Machabes are not found vpon the ancient regiſter of the Hebrewes.

Anſ. They could not be, for the Machabes were not till three hundred yeares after Eſdras, who cauſed that which is called *the firſt Canon*, to be collected. The other Canon was collected by the Iewes, many yeares after, wherinto the booke of the Machabes were inſerted. I ad, that Eſdras liued in the yeare 3583. the Machabes in the yeare 3838.

Ob. The Machabes are not in the verſion of the ſeauentie Interpreters.

Anſ. The ſeauentie were 117. yeares before the Machabes, about the yeare 3721. & therfore could haue no knowledg of the 1. booke of the Machabes written in Hebrew.

brew, nor of the 2. booke writtē in Greeke.

Ob. The author of the Machabes, is without name and vnknowen.

Anſ. without name and vnknowen is in like maner, the author of the Chronicles, Paralipomenon, the booke of Iudges, and the hiſtorie of the Kinges, which yet are not denied by any.

The second point.

That the vulgar edition of the latin Bible is true and authenticall, and conſequently thoſe editions that diſſent from it, as doth the Proteſtants english bible in many places, falſe and of no ſound authority.

The proofe.

IT is proued, *firſt*, by the declaration of the councell of Trent.

Secondly, For almoſt theſe thouſand years, no other hath beene read in the publike ſeruice throughout all the latin church. It only hath beene expounded in ſermons; alleadged and interpreted by the Fathers: And who is ſo abſurd to thinke that all this while, the church hath wāted a true coppy of Gods word?

Thirdly, In ſome generall councels there haue beene very few, yea and many times none

none at al, that haue beene ſeene in the hebrew language. Therefore, God ſhould not haue ſufficiently prouided for his Church, if in ſuch weighty matters, as are thoſe of faith, ſhe might not ſafely rely vpon ſome latin edition, but muſt be forced to run for the interpretation of it, to the Iewes and Rabbins her enemies: And the ſame in like máner may be ſaid of the greeke, for althogh now many are skilfull in that language, yet it was not ſo euer, as Ruffinus witneſſeth, *Lib. 10. cap. 21.*

Fourthly, Our aduerſaries are conſtrained to acknowledge ſome corruptions in the Hebrew, and they freely acknowledge many in the greeke: therfore, if the latin be not vncorrupted, we can ſecurely follow none.

Fifthly, We ſee by experience, that the heretikes who reiect the old and vulgar latin edition, yet neuer can be brought to agree among themſelues any long time, vpō the authority of any other edition: witneſſe the multitude of ſeuerall engliſh editions, which haue beene ſet forth in this our country, ſince the firſt comming vp of hereſie, no one agreeing directly with another, but the later ſtill pretending to correct ſomewhat amiſſe in the former.

A place in the vulgar edition, commonly excepted against, by our aduersaries.

Ob. Gen. 3. v. 15. The vulgar edition readeth. *Shee shall bruse thy head*, whereas it ought to be, *He shall*, or rather *It shall*, that is, the seed of the woman.

Ans. First, the vulgar edition readeth diuers waies, some books *He*, and some *She*, and so likewise doth the Hebrew it selfe; Now we deny not, but that a word may be mistaken in the truest copies that are, through default of the Printer, yea, and that the right reading may be doubtfull in some few places of no great importance, vntill such time as the church is pleased to declare the same.

Secondly, the reading of *She*, if it be rightly vnderstood, containeth no false doctrine; for in ordinary manner of speaking, we often times attribute the doing of a thing vnto some cause, without which, the same thing had not beene done.

Thirdly, diuers of the learnedst Scripturists & ancient Fathers read *She*, as namely Claudius Marius Victor, Alcuinus, Auitus, (a) S. Chrisostome, (b) S. Austin (c) S. Ambrose (d) S. Gregory, (e) Eucherius, Rupertus, S. Bede, Rabanus, Strabus, and Lyra, (f) S. Bernard, &c.

(a) *Hom. 17. in Gē.*
(b) *Lib. 2. de gen. cōn. Manich.*
(c) *De fuga sæcul. c. 7.*
(d) *1. Moral. c. 38.*
(e) *In hunc locū.*
(f) *Ser. 2. super Missus est.*

THE

THE THIRD POINT.

That in the publike seruice of the church, the scripture ought not to be reade in a mother tongue.

The proofe.

IT is proued, *first*, by the practised of the Iewish church, from the time of Esdras, vntil Christ our Sauiour. For in all those seauenty yeares, during which, the Iewes were in captiuity, vnder the Caldeans in Babylon, the scriptures were stil read vnto them in the hebrew language, which notwithstanding, in that long processe of time they had forgot, as appeareth in the second booke of Esdras, *cap.* 8.

Secondly, By the practise also of Christs Apostles, who albeit miraculously indued with the gift of tongues, yet did none of them write their gospels, or epistles, in the languages of those Nations, to whom they preached, but only in the hebrew, greeke, or latin.

Thirdly, By the continual practise of the vniuersal church in all ages, against which to take exceptions, is, as saith diuine S. Austin, most insolent madnesse. Neyther *Epist.* 118 can our aduersaries shewe vs a time when the church had any other practise: But it is a generall and approued rule, which the foresaid S. Austin giueth vs, in his fourth

booke againſt the Donatiſts, *cap.* 24. that *VVhatſoeuer is commonlie practiſed in the church of God, if the beginning thereof cannot be diſcouered, there is no doubt, but the ſame had its origen and beginning from the Apoſtles, and ſo is iuſtly ſuppoſed to haue beene alwaies in the Church.*

Fourthly, It makes for the preſeruation of the churches vnity, that the publike vſe of the ſcriptures, ſhould be in ſuch a language as is moſt common and vniuerſall, for otherwiſe no body would frequent the aſſemblies of the faithfull, nor repaire to the church ſeruice, but in their owne country; and againe, there could be gathered no generall Councels, eſpecially to iudge and decide controuerſies about the ſcripture, for we muſt not think that the Fathers aſſembled in generall Councels, haue all of them the gift of tongues.

Fiftly, If the ſcripture (as the Proteſtants would haue it) muſt needs be read in the mother tongue, chiefly ſhould the ſame be for this ende, that all might vnderſtand the ſame; but that cannot be, for we ſee that euen the moſt learned do not preſently vnderſtand the ſcripture, without ſome expoſition or commentarie vpon it: And therfore much it is to be feared, that the ignorant people would rather receiue hurt then good thereby, ſince, as S. Hilary very wel noteth

noteth, *From ſcripture not rightly vnderſtood, al hereſies haue ſprung*: which Luther himſelfe alſo acknowledgeth, calling the Scriptures, *The bookes of Heretikes*. And ſurely, our engliſh Proteſtants can ſhew no other reaſon why they neuer vſe to reade the Canticles, or the ſong of Salomon, publikelie to the people in their churches.

Sixtly, The maieſty of the diuine offices, requireth a tongue more graue & reuerent then the vulgar or mother, for in the ſacred miſteries many things there are, which ought to be ſecret, as the ancient Fathers teach; now theſe three languages, to wit, the hebrew, greeke, and latin, are held more maieſticall, reuerent, and holy, then the vulgar; not in regard of wordes or ſillables, but *Firſt*, for that in them the oracles of God haue bin cõmended vnto vs; *Secondly* for that they before all others were honoured in the title of the Croſſe, *Thirdly*, for that they haue euer beene held of all nations in greateſt eſtimation: *Fourthly*, for that now theſe many yeares they haue ceaſed to be vulgar, and are atttained vnto only by doctrine and inſtruction.

Vnto all this we will adde two ſingular teſtimonies of the Fathers. Theodoret reporteth that a certaine clerke of the Emperors kitchin, alleadging vpon ſome occaſion

a place of Scripture, the fellow was presently taken vp by Saint Basil in these words: *Thy office it is* (said he) *to looke to thy puddings, & not to stand boyling the sentences of Gods word.* S. Hierom writing to Paulinus touching the study of scripture, hath these words: *The physitions* (saith he) *promise vs what belongeth to their profession, carpenters & smiths, stuffe of their owne trade; only the science of scripture is a thing professed by all; this the babling old wife, this the doting old man, this the brawling Sophister, this euery one presumeth to know, this they tosse, this they take vpon them to teach others, before they haue learned it themselues.* What would these holy fathers haue said, had they liue in our times?

Epist. ad Paulinum.

Obiection.

Ob. 1. Cor. 14. 8. *If the trumpet giue an vncertaine voice, who shall prepare himselfe to battaile? So you also by a tongue, vnlesse you vtter manifest speech, how shall that be knowne that is said? for you shall be speaking into the aire.*

Ans. This is not ment of the publique reading of Scripture in diuine office, or Church-seruice, but of spirituall exhortations by way of collation, catechisme, or sermon, and in that sence only doe the Fathers interprete this place.

S. Aug. 2. de Baptis. 8. S. Basil. quest. 278 S. Ambr. &c. in hunc locũ.

But our aduersaryes vrge further against vs the wordes following: *If I pray with the tongue,*

tongue, my ſpirit prayeth, but my vnderſtanding is without fruit; what is it then? I will pray in the ſpirit, I will pray alſo in the vnderſtanding, I will ſing in the ſpirit, I will ſing alſo in the vnderſtanding. But if thou bleſſe in the ſpirit, he that ſupplyeth the place of the vulgar, how ſhall he ſay Amen vpon thy bleſſing, becauſe he knoweth not what thou ſayeſt? &c.

I anſwere, Moſt certaine it is, that the Apoſtle doth not ſpeake heere of publique reading of the Scripture, or ſeruice of the Church; for in Greece, our aduerſaryes cannot deny, but both the holy Scriptures were then read, and the ſeruice of the Church was celebrated in Greeke, a language in the Apoſtles tymes commonly knowne and vnderſtood of many: But that manner of prayer and thanſgiuing heere ſpoken of, according to all expoſitors, was performed through the guift of tongues, in ſome very ſtrange and barbarous language, as the Arabian or Perſian, which no man vnderſtood, no not he himſelfe many tymes that ſpake it. Of what kind of prayer then doth the Apoſtle ſpeake heere? only of a certaine exerciſe of mutuall conference, which the firſt Chriſtians, as we read in Euſebius, Philo, Tertullian, and many others, did vſe to hold amongſt themſelues, conſiſting of diuers ſpiritual hymnes and canticles compoſed *Euſeb. 2. hiſt. 17.*

ſed by them, wherein one man would opē and diſcloſe to another, and to the whole aſſembly, ſuch miraculous, and particular graces and guifts, as he had receaued of the holy Ghoſt, to Gods greater glory, and edification of his Neighbours. And becauſe in this holy exerciſe the Corinthians committed many diſorders, one of which, and the greateſt, was that they vſed to cōpoſe thoſe their canticles in ſtrange languages, whereby they ſhewed themſelues to haue regard, not ſo much to the glory of God, and benefite of their Neighbours, as to make a vaine oſtentation of their owne extraordinary guifts in ſpeaking: for that fault doth the Apoſtle ſo ſeuerely taxe them in this place.

But ſome will yet vrge further: The Apoſtle would haue thoſe canticles to be in a vulgar tongue, for this reaſon, that the people might ſay *Amen* vnto them; therfore for the ſame reaſon, ought the church-ſeruice to be in a vulgar tongue.

I deny the conſequence: for there is a maine diſparity betweene the one and the other: The principall end of thoſe canticls, was inſtruction and conſolation of the people, but the principall end of the churches publike ſeruice, is the worſhip of God. Againe, thoſe were made by priuate perſons, vpon ſpeciall occaſion, and therfore I could not

not haue ſayd *Amen* to them, vnleſſe I had vnderſtood them, becauſe I could not be aſſured that they were not reprehenſible; but the publike ſeruice of the Church, albeit I vnderſtand not peraduenture the wordes of it in particuler, yet thus much I vnderſtand and know for certaine of it in generall, that it is entirely ſacred, dictated by the holy Ghoſt, and ordayned to Gods honour and the good of the whole church, of which I am a member, wherefore vnto that I can iudiciouſly ſay *Amen*.

Well then; yet at the leaſt priuate praying in an vnknowne language, is here condemned, *verſ.* 14.

No ſuch matter; but only priuate praying in a knowne language is preferred before it. For no man denyeth, but that ſimply ſpeaking, it is a great deale better, yea and more fruitfull alſo, to pray and vnderſtand both at once, then to pray only and not vnderſtand: Howbeit, by accident and in regard of ſome circumſtances, it may be more conuenient for ſome perſons, not to vnderſtand all that they ſay in their prayers. See the annotations vpon this place in the Rhemes Teſtament.

The fovrth point.

That the Scripture is not of it selfe so plaine and easy, as that it may suffice without any other explication, to determine controuersyes in Religion.

Proofe out of the Scripture.

PSAL. 118. 34. *Giue me vnderstanding and I will search thy law.* And v. 18. *Reueale myne eyes, and I shall consider the meruelous thinges of thy law.* Againe, v. 135. *Illuminate thy face vpon thy seruant, and teach me thy iustifications.* S. Hierome discoursing vpon these wordes. *If* (sayth he) *so great a Prophet confesse the darknesse of ignorance, with what a night of ignorance, may you thinke vs little ones, or rather sucklinges to be inclosed?*

Ad Paul. de instit. Monach.

Moreouer, *Luc.* 24. 45. Our Sauiour interpreted the scriptures to his disciples: And *Act.* 8. 31. The eunuch could not vnderstand the scriptures without an interpreter, notwithstanding he was a great studdier of them, and was withall, as S. Hierome sayth, an holy and humble man.

Epist. ad Paulin. de stud. scrip.

Lastly, 2. *Pet.* 3. 16. S. Peter affirmeth, that there are many thinges hard to be vnderstood in S. Pauls epistles, which the vnstable and vnlearned depraue.

Proofe out of the Fathers.

Ireneus, *lib.* 2. *cap.* 47. Origen, *lib.* 7. *contra*

contra Celſ. &c. Ruffinus in the eleauenth booke of his hiſtoryes, *cap.* 9. writteth of S. Baſil and S. Gregory Nazianzen, that, although they were men extraordinarily furniſhed withall kinde of learning, yet did they ſpend their tyme for the ſpace of 13. yeares togeather, in no other thing but the ſtuddy of Scripture.

S. Chryſoſt. an. 300. Chriſt did not barely ſay: read the ſcriptures, but ſearch them, for diuine thinges haue need of exceeding greeat diligence. Author imperfect. *hom.* 44. *in Math.* *Hom.* 40.

S. Ambroſe, an. 380. *The diuine ſcripture is a ſea, hauing in it profound ſenſe, depth of propheticall Riddles.* *Ep.* 44. *ad Conſtant.*

S. Hierome, an. 380. *I went for this cauſe chiefly to Alexandria, that I might ſee Didimus, and conferre with him vpon ſuch doubts, as I found in all the Scriptures.* *In præfat. comment. in Epheſ.*

S. Auſtin, an. 400. *VVoderfull is the profoundnes of thy wordes, O my God, wonderfull is the profoundnes.* Againe, *The thinges of holy Scripture that I know not, are many more, then thoſe that I know.* Moreouer, this Father confeſſeth in particuler that place of the Apoſtle, 1. Cor. 3. *v.* 12. *&c.* to be merueilous difficulte. *12. Confeſſ. 14.* *Ep.* 119. *cap.* 21. *Lib. de fide & oper. cap.* 15.

S. Gregory, an. 600. *If the vnderſtanding of holy Scripture were plaine to all men, it would come in tyme to be of no reckoning.* *Hom.* 6. *in Ezechiel.*

Proofe

Proofe by reason.

First, The matters handled in Scripture, are verie many of them, concerning the moſt high & wonderful miſteries of the Trinity, and Incarnation; of the Sacraments, of the nature of the Angels, of Gods preſcience, of eternall predeſtination & reprobation, &c. beſides prophecies of thinges to come, all which certainly cannot choſe but be very obſcure.

Secondly, The manner of the Scriptures phraſe and ſpeaking, breedeth yet more occaſion of difficultie; for *firſt*, there are verie many places, which at the firſt view ſeeme contradictory, as *Exodus* 20. 5. *I am a iealous God, viſiting the iniquities of the fathers vpon the children* &c. And Ezechiel, 18. 20. *The ſonne ſhall not beare the iniquity of his fathers. Secondly*, There are ambiguous wordes and ſpeeches, as alſo imperfect and propoſterous. *Thirdly*, There are phraſes peculiar to the Hebrewes. *Fourthly*, There are infinite nūber of figuratiue ſpeeaches, as Tropes, Metaphors, Allegoryes, &c.

Laſtly, If the Scripture be ſo cleare, to what purpoſe ſo many commentaryes and expoſitions vpon it? So many diuers tranſlations of it? Whence come ſo many different opinions in the vnderſtanding of it, that euen Luther himſelfe was fayne to cry out

out, that if the world ſhould continue any longer, men muſt be forced to flye againe to the decrees of Councels, for conſeruing vnity in fayth, there were ſo many, and diuers interpretations of Scripture? *Lib. 1, contra Zuing. &c.*

Obiections.

Ob. 2. Pet. 1. 19. *And we haue the propheticall word more ſure: which you do well attending vnto as a candle ſhinning in a dark place.*

Anſ. The voices of the Prophets, are here called a candle, not becauſe they be ſo eaſily vnderſtood, but becauſe after that they be once well vnderſtood, they ſhew the way to Chriſt the ſonne of iuſtice.

Ob. 2. Cor. 4. 3. *And if our Ghoſpell be alſo hid, in them that perish it is hid, in whom the God of this world hath blinded the mindes of the infidels, that the illumination of the glory of Chriſt might not shine to them.*

Anſ. Heere is nothing of vnderſtanding the ſcriptures; all that the Apoſtle ſayes, is only that the fayth of Chriſt which he had preached, was hidden to the Iewes and Infidels, becauſe the eyes of their harts, were blinded with wicked affections.

Ob. S. Auguſtine ſayth, that almoſt there is nothing ſo obſcure in ſcriptures, but that it is deliuered plainly in ſome other place.

Anſ. In that *S.* Auguſtine ſayth (*almoſt*) he acknowledgeth ſom obſcurityes, which

or

no where are explaned: againe, euen this is a matter of no ſmall difficulty, to wit, for a man to find out, in what place thoſe obſcurityes be explicated; otherwiſe, why did S. Auguſtine ſay, that thoſe thinges of the ſcriptures that he knew not, were more in number then thoſe that he knew?

Ob. S. Chryſoſtom hauing ſhewen, that the hethen Philoſophers ſpake many things darkly, addeth theſe wordes: *But* (ſaith he) *our Apoſtles and Prophets haue done the contrary, expounding thoſe things which they deliuered vnto vs, manifeſtly and clearly, as became the common Doctors of the world, to the end, that by the only reading of them, euery man might be able of himſelfe to diſcerne what they ſay.*

Anſ. S. Chryſoſtom vſeth many of theſe amplifications, not that indeed he thought the Scriptures ſo very eaſie, as his wordes, miſconſtrued, may import; but becauſe he obſerued in many men a great contempt & neglect of the holy Scriptures, who yet were of capacity inough to haue read them with much fruit, but ſtil cried out on the difficulty of them, onlie for a pretext to colour their extreame negligēce. Otherwiſe, this holy Father acknowledgeth the Scriptures to be difficult, and that in thoſe very places where he ſpaketh ſo much of their eaſines: yea, he explicateth his own wordes

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himselfe, confessing that when he affirmeth the scriptures to be easie, he meaneth it only of histories and such like, which also notwithstanding he denieth not to be void of all obscurity: for saith he in this very place, *If after much reading thou canst not conceiue that which is said, then goe to one that is wiser then thy selfe, goe to a doctor, &c.*

Ob. The Fathers proue whatsoeuer they hold, out of the Scriptures: But that which is more knowne, ought not to be prooued by that which is lesse knowne: Therefore the scriptures are more cleere than all the commentaries of the Fathers.

Ans. The Fathers proue what they hold, out of the scriptures, because it is more certain, that that is true which the scriptures say, than that which the Fathers say; howbeit, the same fathers do illustrate the scriptures with their commentaries, because the wordes of the Scriptures be more obscure, than the words of the Fathers.

The fifth point.

That the iudge of controuersies is not the Scripture, *interpreted according to each particular mans priuat spirit, but the* Church, *or the chief Pastor, with a councell of other Bishops.*

Proofe out of the old Testament.

EXod. 18. 16. Moises as head and prince

of the Church, did answere vnto all such doubts, as arose among the people about the law of God, and did not refer euery man, as the Heritikes doe, to the iudgement of his owne priuat spirit.

But here our aduersaries reply, this maketh nothing for the authority of the Pastors of the Church, in explicating the scriptures and deciding controuersies in religion, since Moyses was a secular magistrate.

I answere, Moyses was also a priest, yea & the chief priest, greater then Aaron, extraordinarily constituted so by almightie God; therefore it is said expresly, *psal.* 98. 6. *Moyses & Aaron in his priests* And *exod.* 28. 1. Moises exerciseth all functions belonging to priesthood: And accordingly the auncient Fathers teach, that Moyses was truly and properly a Priest.

philo. li. 3. de vita Mosis
Aug. in psal. 98.
Iero. l. 1. in Iou. &c.

Deut. 17. 8. This generall law is set down: *If thou perceaue that the iudgment with thee be hard and doubtfull, betweene bloud and bloud, leprosy and not leprosy, and thou see that the wordes of the iudgment within thy gates doe vary: Arise and go vp to the place which our Lord thy God shall choose, and thou shalt come to the priest of the Leuiticall stocke, & to the iudge that shall be at that tyme, and thou shalt aske of them, who shall shew thee the truth of the iudgment, & thou shalt do whatsoeuer they that are perfects of*

the place, which our Lord shall chooſe, shall ſay, and teach thee, according to this law, and thou shalt follow their ſentence: neither shalt thou decline to the right hand, nor to the left hand. But he that shall be proud, refuſing to obey the commandement of the Prieſt, which at that tyme miniſtreth to our Lord thy God, and the decree of the iudge, that man shall dye, &c.

Agga. 2. 12. *Thus ſayth our Lord of hoſtes, aske the Prieſts of the law.*

Malac. 2. 7. *The lips of the Prieſt shall keep knowledge, and the law they shall require of his mouth, becauſe he is the Angell of the Lord of hoſtes.*

2. *Paralip.* 19. 10. King Ioſaphat thus ſpeaketh to the Prieſts. *Euery cauſe* (ſayth he) *that shall come to you of your brethren, that dwell in their cittyes, betweene kindred and kindred, whereſoeuer there is queſtion of the law, of the Commandment, of Ceremonyes, of Iuſtifications, shew it them, that they ſin not againſt our Lord: And* Amarias *the Prieſt and your Biſhop, shallbe the chiefe in theſe thinges that pertaine to God: Moreouer,* Zabadias *the ſonne of Iſmael, who is the prince in the houſe of* Iuda, *shalbe ouer thoſe workes which pertaine to the Kinges office.* Loe how clearely he diſtinguiſheth the office of a Biſhop from the office of a King, referring the iudgement of doubts, concerning the law and religion, to the prieſt alone.

Matth. 16. 19. *I will giue to thee the keyes of the kingdome of heauen: And whatſoeuer thou ſhalt bind vpon earth, it ſhallbe bound alſo in the heauens; & whatſoeuer thou ſhalt looſe on earth, it ſhalbe looſed alſo in the heauens.* Where note, he doth not ſay *whomeſoeuer*, but *whatſoeuer*, thereby giuing vs to vnderſtand, that not only the bonds of ſinnes, but as well all o-knots and difficultyes, are to be looſed by Peter, and his ſucceſſors.

Matth. 18. 17. *If he will not heare the church, let him be to thee as the Heathen and the Publicā.* And Matt. 23. 1. *Vpon the chaire of Moyſes haue ſitten the Scribes and the Phariſees. All thinges therefore whatſoeuer they ſhall ſay to you, obſerue yee and doe yee, but according to their workes doe yee not.*

Iohn 21. 15. *Simon Peter feed my sheep*; that is to ſay, with wholſome doctrine. But that heere ſayd to Peter, was alſo intended to his ſucceſſors: for Chriſt had regard to the good gouernement of his Church, not for 25. yeares only, but to the end of the world.

Luc. 22. 32. *I haue prayed for thee, that thy fayth fayle not; and thou once conuerted, confirme thy brethren.* Act. 15. There being riſen a queſtion in the Church, whether the nations

Nations that were conuerted to the fayth, were bound to obſerue Moyſes law; men were not referred ouer to their priuate ſpirits, but to a Councell held at Hieruſalem, in the which S. Peter was Preſident, and ſo was the queſtion decided in theſe words *Verſ.* 28. *It hath ſeemed good vnto the holy Ghoſt, and to vs &c.*

Galat. 2. 1. *I went vp againe to Hieruſalem with Barnabas, &c. and conferred with them the Ghoſpell which I preach among the Gentils, but a part with them that ſeemed to be ſomething, leaſt perhaps in vaine I ſhould haue run.* Which place diuers of the Fathers expounding, do expreſly affirme, that the Church would not haue giuen credit to Paul, had not his Ghoſpell beene confirmed by Peter.

Tertul. l. 4. in Marcion. Ieron. ep. 89. ad Auguſtin. Auguſt. l. 29. cont. Fauſt. c. 4.

1. Cor. 12. 8. *To one by the ſpirit, is giuen the word of wiſedome, to another the word of knowledge, to another interpretation of languages, to another propheſy, &c.* So that the ſpirit of interpretation is not graunted to all men: *yea*, but it is granted to all that aske it, as it ſeemeth *Luc.* 11. 13. and *Iames* 1. 5.

I *anſwere*, in thoſe places, and their like, is ſpoken only of ſuch guiftes of the Holy Ghoſt, as are neceſſary to ſaluation, as the guifts of Fayth, Hope, and Charity, &c. Beſides it is ſayd, *Iames* 4. that many men

aske and yet receaue not, becauſe they aske amiſſe: but how is any man ſure, that he hath not asked the ſpirit of interpretation amiſſe? Surely Luther, Caluin, and all other Heretikes aske all the ſame ſpirit, yet we ſee they receaue different ſpirits.

2. Pet. 1. 20. *No prophecy of Scripture is made by priuate interpretation*. 1. Ihon. 4. *My dearest beleeue not euery ſpirit, but proue the ſpirits if they be of God*. Now how ſhould a man proue the ſpirits, whether they be of God? By his priuate ſpirit; but how will he proue that to be of God, and not to be a lying ſpirit? Surely, it is impoſſible to be proued by any other meanes, then by the conformity of it to the doctrine of the Church, which is *the pillar and ground of truth*.

Proofe by the practiſe of the Church.

In all ages there haue riſen new doubts in the Church, yet we neuer find that the ſame haue beene decided, or ended, by any other meanes then this, to wit, by the iudgement of the chiefe Bishop, and other Biſhops that were then liuing. The old hereſies of the Nouatians, Arrians, Macedonians, Neſtorians, Pelagians, & al other, by what meanes haue they been vanquiſhed, but by this? or what had the priuate ſpirit to do in that buſineſſe? The priuate ſpirits indeed

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of proud rebellious men, brought all those hereſies into the worlde, but that ſpirit which draue them all out of the world, was the humble ſpirit of Chriſts Catholike Church, obeying the ſentences & definitions of her chiefe Paſtor and others, aſſembled in Councels. And to ſay, that was not wel done, which the Church hath alwayes practiſed, is moſt inſolent madneſſe, as elſewhere we haue proued out of S. Auſtin.

Proofe out of the Fathers.

S. Greg. Naz. an. 380. *You that are sheep, take not vpon you to feede your Paſtors, it is enough for you, if you be well fed your ſelues. Doe not you iudge your iudges, nor ſet downe laws for the law makers.* *In Orat. excuſat. &c.*

Tertullian an. 200. ſaith, that we ſhould not diſpute with heretikes by Scripture, for ſince it belongeth to the church to iudge of the right vnderſtanding of Scripture, it muſt firſt be knowne which is the true doctrine of the Church, and then according to that the Scripture muſt bee vnderſtood. *L. de præſcript. hæret.*

S. Cyprian, an. 240. *Hereſies & ſchiſmes grow of no other cauſe, but that the prieſt of God is not obeyed.* *L. 1. Ep 3. L. 1. cont. Creſc. c. 33.*

S. Auſtin, an 400. *Whoſoeuer feareth to be deceiued with the obſcurity of this queſtion, let him aske the Church of it.* Againe, *I would not beleeue* *L. cont. Ep. fundament. cap. 5.*

beleeue the gospell, vnlesse the authority of the Church did moue me so to doe.

(a) L. cōt. Collatorē. (a) Prosper, to proue the Pelagians heretikes, vseth no other argument, but that they were condemned by the Bishops of Rome.

In Commonitorio. Vincent. Lyrineus. an. 430. *Here peraduēture some man will demand, since the Canon of the Scriptures is perfect, what need is there, that the authority of the Churches vnderstāding should be ioyned vnto it? Marry, because in regarde of the profoundnesse thereof, all men doe not take the sacred Scripture in one and the same sense; but the selfe same speeches, one man interpreteth one way, another man an other way, in so much as it seemeth that there may be almost as many seuerall opinions drawne out of it, as there are men. And therefore very necessary it is, that by reason of such turnings and windings of variable error, the line of Propheticall and Apostolicall interpretation, should be directed according to the rule of Ecclesiasticall and Catholike vnderstanding, &c.*

Lib. de Incarnatione cap. 1. S. Anselme an. 1080. speaking to Pope Vrban. *Since the diuine prouidence hath chosen your holinesse, vnto whom he would commit the custodie of the Christian faith, and the gouernemēt of his Church; vnto no other is more rightly referred to bee corrected, whatsoeuer ariseth in the Church against the Catholike faith.*

The selfe-same wordes, in effect, doth

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S. Bernard vſe to Pope Innocent the ſecod, in his Epiſtle 190.

Proofe by Reaſon.

Almightie God was not ignorant, when he firſt planted his Church, that manie difficulties would ariſe therein cõcerning faith; therefore it was neceſſarie he ſhould prouide ſome Iudge for the ſame: But this Iudge cannot be the ſcripture alone, nor the priuate Spirit, nor a ſecular Prince; therefore he muſt needes be an Eccleſiaſtical Prince; that is to ſay, the chiefe Paſtour, with a Councell of Biſhops.

And *firſt*, that the ſcripture alone is not this Iudge, it is plaine becauſe it receiueth diuerſe ſences, and doth not it ſelfe ſufficiently explane, which is the true: and againe, becauſe the Law and the Iudge are two diſtinct things, as we ſee in euerie wel ordered Commonwealth. *O but*, ſay our aduerſaries, by conferring one place with another, the true ſence of ſcripture may eaſily bee found. Experience ſheweth the contrarie: for al heretikes pretend to haue done ſo, yet they haue not all of them attained the true ſence. Whome then will they aſſigne for their Iudge among themſelues? beſides, how many are there (for Gods ſake) that are able to conferre one place with another, ſince to do that requireth exact

knowledge of the originall languages: for otherwise, let a man conferre neuer so diligently, yet how can hee be sure, that his English booke is truely translated, especially considering it hath beene altered so often?

Secondly, that the priuat spirit cannot be this Iudge, it is proued: *First*, becauſe that ſpirit which is in an another man, I neither heare nor ſee; but a Iudge muſt be heard of both parties. *Secondly*, euerie Iudge ought to haue coactiue authoritie in him, which priuat men haue not. *Thirdly*, in no temporall Common wealth is this thing ſufferable, that euery priuat man may interprete the lawes thereof at his pleaſure. *Lastly*, by this meanes all way is ſtopt vp to the conuerſion of heretikes: for there is none of them but will boaſt of the ſpirit, preferring his owne, before all other mens.

a De votis, *b In his answere to a counterfet catholike, p. 35.* *c Vpon the Reuelations*

And for this reaſon, euen the Proteſtants themſelues, howſoeuer when wee alledge the authoritie of the Church, and Fathers againſt them, they contemne it, in ſo much as (*a*) Peter Martyr doubteth not to affirme, that *ſo long as wee doe inſiſt vpon Councels and Fathers, we ſhall bee alwaies conuerſant in error*: and (*b*) M. Fulke, that *the true Church decayed immediately after the Apoſtles times*: & (*c*) Maſter Napper, that *during euen the ſe-*

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cond and third ages, the true Temple of God, and light of the Gospell was obscured by the Roman Antechrist: and (d) Sebastianus Francus, that presently after the Apostles times, all things were turned vpside downe; & that for certaine, through the workes of Antechrist, the externall Church, together with the Faith, and Sacramets, vanished away: and that for these 1400 yeares the Church hath beene no where externall and visible: in so much also, that (e) Luther doubteth not to say of diuers Fathers in particuler: *In the writinges of Hierome, there is not a word of true fayth in Christ; Tertullian is very superstitious; I haue holden Origen long since accursed; of Chrysostome I make no account; Basil I weigh not a haire; Cyprian is a weake diuine, &c.* And lastly, that nothing is more common among all Protestants, then to disclaime frō the ancient Fathers; so farre forth, that (f) D. Humfrey condemneth euen M. Iuell for his appealing vnto them; affirming, that therein *he gaue the Papists too large a scope, was iniurious to himselfe, & after a manner spoiled both himselfe & the Church;*)

(d) *In ep. de abrogandis Statutis Ecclesiasticis.*

(e) *In colloquis mensalib. c. de patribus ecclesiæ.*

(f) *De vita Iuelli.*

Yet for all this, euen the Protestants themselues, when they take vpon them to dispute against the Arrians, Anabaptists, Brownists, &c. they are then forced to flie to the authoritie of the Church and Fathers, as their surest ground, and that worthily:

for

for the Arrians, Anabaptiſt, &c. haue humane vnderſtanding and capacitie, euen as wel as Proteſtants: they will ſay, they haue prayed for the gift of interpretation, as well as Proteſtants; that they haue conferred one place with another as well as they. Neither can the Proteſtants shew them anie conuincing reaſon in the world, why they ſhould relinquiſh their owne interpretatiō, and follow theirs, but their onely refuge muſt of force be, to ſay, that their interpretation is conformable to the doctrine of the Church and Fathers, where as the others is but the interpretation of their owne priuat, and therefore, fallible ſpirit.

This obſeruation was cunningly made & vrged by (g) Socinus, an heretike, that denied Chriſts diuinitie, againſt his Proteſtant aduerſarie Volanus. *To what purpoſe* (ſaith he) *ſhould I anſwere that which thou borroweſt from the Papiſts, eſpecially where thou oppoſeſt to vs the perpetuall conſent of the Church? Verie excellently, doubtleſſe, in this behalf hath Hoſius the Papiſt diſcourſed againſt you, wounding you with your owne ſword. And therefore you are no leſſe falſe in vrging againſt vs the Churches perpetuall conſent, than are the Papiſts in their vrging therof both againſt you & vs.* And after ſome leaues; *Euen Volanus himſelfe* (ſaith hee) *diſputing againſt the Ieſuits, is enforced to reiect the exāpls,*

(g) *Lib. de Chriſti natura contr. Volanum.*

ſayings

sayings & dedes of Athanasius, Hierome, Austin, Theodoret, and other Fathers, whose authority he now oppoſeth against vs as sacred, &c.

Thirdly, and laſtly, that a ſecular Prince cannot be this iudge, it is moſt apparent; for, *firſt*, the end of ſecular principality, in which of its owne nature it finally reſteth, is nothing but peace and tranquillitie of the temporall common wealth; But to the attayning of this end, iudgement in matters of true religion is not neceſſary, as is manifeſt in the kingdomes of Infidells: *Secondly*, the iudgement of him that is a iudge in matters of faith, ought to be *infallible*, for otherwiſe noman can ſecurely build his ſaluation vpon his iudgment; But ſo is not the iudgment of ſecular Princes, as is too too euident, witneſſe King Henry the Eight, who firſt wrote a booke againſt Luther, in defence of the Pope, and yet afterward impugned that very doctrine, which in the ſaid booke he defended. *Thirdly*, the iudgement of a iudge in matters of faith ought to be *Vniuerſall*, that is to ſay, ſuch as al Chriſtians are bound to rely vpon it: But ſuch is not the iudgement of ſecular Princes: for what obligation hath an Engliſhman to rely vpon the iudgement of the King of Spaine? or what obligation hath a Spaniard to rely vpon the iudgement of the King of Poland &c. *Fourthly*, the

the rule of iudgement in matters belonging to faith ought to be *perpetuall*, that is to say, neuer to be altered; for Christs doctrines & institutions are still the same. But most certaine it is, that secular Princes haue not alwaies beene Iudges in matters of faith, for there were no Christian Kings at all for three hundred yeares together after Christ; much lesse were Kings then Iudges in matters of faith. so that looke what was then the Iudge in matters of faith, the same is now also: and what was then the Iudge, but the generall voice of the Pastors of the Church? Therefore rightly said s. Athanasius, *VVhen was it euer heard, since the beginning of the world, that the iudgement of the Church, receiued its authoritie from the Emperour?* And s. Ambrose, *who can denie, but that in the cause of faith, the Bishops haue euer vsed to iudge the Christiã Emperours, that is to say, of their faith, and not the Emperours to iudge the Bishops? &c.* And most rightly s. Martin told the Emperour Maximus, it was a wickednes new, and neuer heard of, that a secular man should iudge the cause of the Church

In Ep. ad Solitariam vitam agentes.

Ep. 32. ad Imperat. Valentin.

Apud Sulpit. lib. 2. sacræ. historiæ.

Assertions of Protestants in fauor of this point.

M. Bancroft, late Archbishop of Canterburie. *God hath bound himselfe to his Church of purpose, that men by her good direction, might in matters of doubt be relieued.* M. Field, *Seeing*

In his sermon preached the 8. of Feb. 1588.

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the controuersies of religion in our time are grown in number so many, and in nature so intricate, that few haue time and leisure, fewer strength of vnderstanding to examine them, what remaineth for men desirous of satisfaction in things of such consequence, but diligently to search out which, among all the societies of men in the world, is that blessed company of holy ones, that household of faith, that spouse of Christ, and Church of the liuing God, which is the pillar & ground of truth, that so they may imbrace her communion, follow her directions, and rest in her iudgement?

In the Epistle to his Treatise of the Church.

In his preface to his books of Ecclesiasticall Policie, sect. 6.

M. Hooker, *we are right sure of this, that nature, Scripture, and Experience, haue all taught the world to seeke for the ending of contentions, by submitting it selfe vnto some iudiciall and definitiue sentēce, whereunto neither part that contendeth, may vnder any pretence refuse to stand.*

(e) In his Perpetuall gouernement. p. 372.

(e) M. Bilson, *To haue no iudge for the ending of Ecclesiasticall contentions, were the vtter subuersion of all peace. Synods are the surest meanes to decide doubts.*

(f) In his modest Examination, p. 110.

(f) M. Couel, *If Synods want, the church neither at any time was, nor indeed can safely be without tempests.*

(g) In his Relation of the religion vsed in the west parts of the world.

(g) Sir Edwin Sands, *The Protestants are as seuered, or rather scattered troops, each drawing a diuerse way, without any meanes to take vp their controuersies, &c. No ordinary way to assemble a generall councell of their part, which is the only hope remayning euer to assuage their contentious*

contentions (h) Kemnitius, *we are greatly confirmed in the true & found sense of Scripture, by the testimony of the ancient church.*

(h) *In exam. part. 1*

(i) D. Sarauia, *The holy spirit, which beareth rule in the Church, is the true interpreter of scriptures, from him therefore is to be fetched the true interpretation, and since he cannot be contrary to himself, who ruled the primitiue church, and gouerned the same by Bishops, those now to reiect, is not, certes, consonant to verity.*

(i) *In defens. tract. de diuersis Ministrorum gradibus p. 8.*

The Confession of Bohemia. *The ancient Church is the true and the best Mistris of posterity, and going before, leadeth vs the way.*

In the harmony of confessions p. 400

M. Iewel in his notorious sermon, preached at Pauls Crosse, did not say, *O priuate spirit, if we be deceaued, it is thou that hast deceaued vs, but O Ambrose, O Augustine, O Leo, O Dionis, O Cyprian, &c. if we be deceaued, it is you that haue deceaued vs &c.* Vnto these might be added many others, which for breuity we omit. Now, let the discreet Reader consider diligently with himselfe, vnto whether party it is fit for him to adhere; to the Protestants, who in their owne cause will admit of no other iudge, but the priuate spirit, and yet in their opposition against others, are glad to fly to the authority of the Church & Fathers? or to the Catholikes, who euermore stand to one and the same iudge, most firmely,

mely beleeuing that whatſoeuer the whole Church, or all the Fathers, and Paſtours thereof (for children are bound to follow their Fathers, and ſheep their Paſtors) doe hold as matters of fayth, the ſame is vndoubtedly true, and in no wiſe to be gainſayd, how contrary ſoeuer it ſeemeth to the priuate ſpirit; becauſe God is the God of reaſon, and his teſtimonyes are moſt credible. But farre more reaſonable, and in any reaſonable mans vnderſtanding more credible it is, that the ſpirit, iudgment, & doctrine of the whole multitude, is more true and certaine, then the priuate conceit of one particular man, or of a few: and therefore more agreable to the rule of right reaſon, and conſequently, to the ordinance of God, the author of reaſon, that a man ſhould build the act of his ſupernaturall fayth, vpon that which the whole multitude, congregation, or Church of the faythfull doe vndoubtedly beleeue, then vpon that which our owne priuate (and which euery wind chãgeable) ſpirit beleeueth. Neither let any man beleeue, or rather preſume, that he is ſecure becauſe hee findeth in his ſoule a ſenſible inclination & propenſion to the ſupreame good, being rauiſhed with a ſweete and liuely conſideration of his infinit Maieſtie & benignitie ex- *Pſal.* 93. 5.

preſſed in his creatures and benefits to mankind: for this propenſion may be meerely naturall, and euen among heathens, nay, he is rather a diuell than a man, that ſometimes hath it not: But let him know, that God further requireth of man, ſupernaturall actions for the the ſauing of his ſoule; therein gloreing to haue confounded his enemie the diuell: that whereas he, ſo excellent a creature, yet refuſed to captiuate his will to the will of his Lord and Maker, weake man ſhal doe it, aſſiſted with his grace: & tranſcending the kind of his nature, ſhall bring forth actions ſupernaturall. Now, among theſe ſupernaturall actions, the firſt, and fundamentall, is the act of faith; which is a voluntarie and firme aſſent vnto all that God hath reuealed to be beleeued: And therefore, ſince the dictamen of right reaſon, which God, by the inſtinct of Nature, hath infuſed into euerie mans vnderſtanding, telleth him, That what God hath reuealed, cannot credibly & certainely bee knowne by anie other ordinarie meanes, but onely by the teſtification and declaration of the whole multitude, or Church of beleeuers, who in all Ages, ſucceſſiuely, euer haue, & ſtill doe vniformally and conſtantly agree together in matters of faith, altogether bound we are, to ſubiect our owne priuate

ſpirits

ſpirits and vnderſtanding, to the ſpirit and vnderſtanding of the ſame Church, which in very deede is *the pillar and ground of truth*. 1. Tim. 3.

Obiections.

Ob. Ier. 31. 33. *I will giue my law in their bowels, and in their hearts I will write it, and a man ſhall no more teach his neighbour, ſaying, know our Lord.*

Anſ. By thoſe wordes, *I will giue my law, &c.* S. Auguſtine vnderſtandeth the grace of the new Teſtament, that is to ſay, fayth working by charity. The wordes following, *And a man ſhall no more teach &c.* he vnderſtandeth of the life to come; but if they be applyed to this preſent life, then I anſwere, the Prophet fortold only that in the new Teſtament, all men, euen the Gentils themſelues, ſhould acknowledge one God, which already we ſee fullfilled. *Lib. de ſpirit. & lit. c. 24*

Ob. Iohn. 5. 34. *I receaue not teſtimony of man.*

Anſ. Chriſt needed not the teſtimony of men for himſelfe, yet for others he vſed the teſtimony of men, as appeareth, *Ioan. 1. v. 7.* & *cap. 15. verſ. 27.* yea, therfore do we call men Martyrs, becauſe they haue giuen teſtimony of Chriſt.

Ob. Iohn 7. *If any man will do the will of him that ſent me, he ſhall vnderſtand of my doctrine, whether it be of God.*

Anſ. Our Lord doth not ſay, he ſhall vnderſtand it of himſelfe: he ſignifyeth only, that good men are free from certain impediments, by reaſon whereof the wicked neither of themſelues, nor yet by inſtruction, can vnderſtand of his doctrine.

Ob. Act. 17. 11. The men of Beroea did ſearch the Scriptures, to ſee whether thoſe thinges that Paul preached vnto them, were true, or no.

Anſ. The Beroenſes were not ſure, that S. Paul could not preach falſe doctrine, & therefore when he proued Chriſt vnto them by the Oracles of the Prophet, it was not amiſſe in them to ſee, whether he ſayd rightly or no: But we are moſt aſſured by the light of our Chriſtian fayth, wherein we were baptized, that the Church of God can by no meanes preach falſe doctrine; therfore, we muſt not take vpon vs to examine the ſame.

Ob. 1. Cor. 2. 15. *The ſpirituall man iudgeth all thinges, and himſelfe is iudged of no man.*

Anſ. We deny not but that there are cõtinually ſome ſpirituall, and perfect men, in the Church, who are able rightly to interprete the Scriptures: but we deny, that it belongeth vnto them, as vnto iudges, to define controuerſyes of Fayth: Firſt, becauſe we cannot be certaine, at leaſt by the certain-

certainty of our fayth, which be thoſe ſpirituall men; and againe, becauſe we know that euen thoſe who are moſt ſpirituall, yet haue not their vnderſtanding enlightned at all tymes, as appeareth in the ancient Fathers, who although they were very ſpirituall men, and had the guift of interpretation in moſt excellent manner, yet diuers, euen of the chiefeſt of them, haue been miſtaken in ſome thinges.

Ob. If the Church be to iudge of the ſcripture, then is the Church aboue the Scripture.

Anſ. Not ſo; for the Church doth not take vpon her to iudge abſolutly of the truth of the Scripture in it ſelfe; but only of the truth of mens particuler interpretations thereof.

THE SIXTH POINT.

That the Scriptures are not abſolutly neceſſary.

The proofe.

IF they were abſolutly neceſſary, then the true Church could at no tyme haue beene without them: But the contrary of that is manifeſt.

For, *firſt*, from the tyme of Adam vntill Moyſes, God had a true Church in the world, that ſerued him in true fayth, hope, and charity, yet vntill Moyſes wrote, there

was no Scripture, as * all graunt.

M. Perkins in his reformed Catholike, pag. 133. Whitaker & Zanchius de sacra scriptura &c.

Secondly, from Moyses vntill Christ, many of the Gentils were of the true Church, yet had no Scripture, for all that tyme it was only among the Iewes, and yet euen among them also, it was for many yeares lost, as may appeare 2. *King*. 22. and 2. *Paralip*. 34.

Thirdly, for many yeares after Christ, the Church was without Scripture, in so much as Ireneus writeth, that euen in his time, many Christiã nations liued very wel with Traditions only, not hauing the Scripture among them,

L. 3. c. 4.

L. 2. c. 15 & l. 3. c. 24.

Lastly, Eusebius sheweth in his Histories, vpon what particular occasions euery one of the Euangelists wrote; therefore, if those occasions had not been offered vnto them, happily they had not written at all, & consequently, it was not absolutely necessary that they should write.

THE SEVENTH POINT.

That in the holy Scriptures all that doctrine, which is necessary to faith and manners, is not expresly contayned.

The Proofe.

FIRST, Our aduersaries grant that not any part of the Scripture, but the whole Canon taken together, contayneth sufficient

cient doctrine. But certayne it is, that part of the Canon is long ſince loſt: for 1. *Paralip.* 29. 29. mention is made of the booke of Samuell the Seer, of Nathan the Prophet, and of another volume of Gad; and 3. *King.* 4. 32. of 3000. parables ſpoken by Salomon, as alſo of 1005. ſongs of his: and *Coloſ.* the *laſt.* 16. of an Epiſtle written by S. Paul to the Laodiceans, none of all which are now extant. Yea, it is probable that more beſides theſe is loſt, for S. Chryſoſtome ſaith, that *many monuments of the Prophets were loſt, partly through the negligence, & partly through the malice of the Iewes.* *Hom. 9. in Matth.*

Secondly, in no place of Scripture doe we finde, what remedie for originall ſin the women had in the old Teſtament, or the male children that dyed before the eight day, or the Gentiles.

Thirdly, we cannot proue by the bare Scripture alone, that any booke is the true word of God; that the Goſpels of Marke & Luke are more true, then the Goſpels of Thomas and Bartholomew: or the Epiſtle to the Romans more Saint Pauls, then that to the Laodiceans, which is extant vnder his name, as well as the other. Nor can wee proue by the Scripture alone, that theſe bookes which now we haue, are the ſelfe ſame that were written by the Prophets &

Apoſtles, or at leaſt that they haue not been in all this this long time corrupted, as once the Maniches, and now the Anabaptiſts, obiect. This is ſo clere, that as elſe where alſo we haue obſerued, euen our learnedſts aduerſaries doe freely confeſſe it. *Of things neceſſary* (ſaith M. Hooker) *the very chiefeſt is to know, what bookes we are bound to eſteeme holy, which point is confeſſed impoſsible, for the Scripture it ſelfe to teach: for if any booke of ſcripture did giue teſtimony to all, yet ſtill that ſcripture which giueth credit to the reſt, would require another ſcripture to giue credit to it; neither could we euer come to any pauſe whereon to reſt, vnleſſe beſides ſcripture, there were ſomthing which might aſſure vs.*

In his Eccleſiaſt. Policy l. 1. ſect. 14.

L. 2. ſect. 4.

In like maner M. D. Couel, *It is not* (ſaith he) *the word of God, which doth, or poſsibly can aſſure vs, that we doe well, to thinke it is the word of God: the firſt outward motion leading men ſo to eſteeme of the ſcripture, is the authority of Gods Church, which teacheth vs to receiue Marks goſpell, who was not an Apoſtle, and to refuſe the goſpell of Thomas who was an Apoſtle, and to retayne Lukes goſpell who ſaw not Chriſt, and to reiect the goſpell of Nicodemus that ſaw him.*

In his defence of Hooker, art. 4.

Laſtly, We cannot euidently proue out of the Scripture againſt Heluidius, that our bleſſed Lady was perpetually a Virgin, which notwithſtanding the Church hath alwayes

alwaies taught & beleeued as vndoubted; nor againſt the *Quartadecimani*, that in the new Teſtament the Paſche ought to be celebrated vpon a Sunday; nor againſt the Anabaptiſts, that the baptiſme of Children is valid; nor againſt others, that the twelue Articles of our Faith, were left by the Apoſtles to the Church, yet all theſe points are neceſſary to bee beleeued. Neither can our Aduerſaries euidently proue againſt vs, out of the Scripture, this very point, to wit that there is no other word of God, but that which is writtē, for this is not ſaid expreſly in any place of Scripture; The moſt they can doe, is but to vrge their owne priuate collections and interpretations, which how fallible and ſubiect to error they are (and therefore not ſufficient to induce any reaſonable man, to build his faith and eternall ſaluation vpon them) hath already beene largely demonſtrated.

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THE SECOND CONTROVERSY OF TRADITIONS.

That besides the word of God written, there is also necessarily required the word of God not written, that is to say, diuine and Apostolicall Traditions.

Proofe out of the Scripture.

IOhn 21. 25. *But there are many other thinges also which Iesus did: which if they were written in particuler, neither the world it selfe, I thinke, were able to containe those books that should be written.*

1. Cor. 11. 2. *I prayse you brethren, that in all thinges you be mindfull of me; & as I haue deliuered vnto you, you keep my precepts.* These precepts were concerning the manner of praying & receauing the Eucharist, which no where we find written, as rightly obserueth S. Chrysostome, and Theophilact, in this place, &c. and afterward, vers. 23. *The rest I will dispose when I come*: But what that was which he disposed, we likewise find

find no where written.

2. Theſſ. 2. 15. *Therefore brethren ſtand, and hold the Traditions which you haue learned, whether it be by word, or by our Epiſtle.*

1. Tim. 6. 20. *O Timothee, keepe the depoſitum.*

2. Tim. 1. 13. *Haue thou a forme of ſound words, which thou haſt heard of me. Keepe the good Depoſitum by the holy Ghoſt which dwelleth in vs*: in which places by the name of *Depoſitum*, the Fathers vnderſtand doctrines, deliuered by Tradition, and the words following, *c.* 2. 2. declare it, *The things which thou haſt heard of mee by many witneſſes, theſe commend to faithfull men, which ſhall be fit to teach others alſo*: for he doth not ſay, *the things which I haue written*, but *which thou haſt heard of mee by many witneſſes*: Now, what thoſe things were, we cannot tell but by Tradition.

Chryſoſt. & Theoph. in hunc locum. Irenæ. l. 3. c. 4. Vincent. Lyrinen. in commonitorio.

Iohn. Epiſt. 2. 12 & *Ep.* 3. 13. *Hauing moe things to write vnto you: I would not write with paper and inke, for I hope I ſhall be with you, and ſpeake mouth to mouth, &c.*

Proofe out of Councels.

The firſt Councell of Nice condemned the Arrian hereſie by vnwritten Traditions, as witneſſeth Theodoret. *l.* 1. *hiſt. c.* The ſecond Nicen Councell *act.* 7. condemneth of hereſie all ſuch as ſhall conteñe the

the Traditions of the Church. So doth the eight generall Councel, *Act.* 8. &c. & the late generall Councell of Trent, *Sess.* 4.

Proofe out of the Fathers.

Irenæus, *VVhat if so be the Apostles had left no scriptures at all, ought we not to follow the order of Tradition, which they haue deliuered vnto those, vnto whom they did commit their Churches? to the which ordination do assent many Nations of the Barbarous, who beleeue in Christ, without character or inke, &c.*

Lib. 3. c. 4

Origen, *The Church hath from the Apostles receaued tradition, to giue Baptisme to Infants.*

In c. 6. ad Rom.

S. Athanasius, *Loe, this doctrine we haue demonstrated to haue beene deliuered from hand to hand, by Fathers to Fathers.*

Lib. 1. de decret. Nicen. Synod.

S. Basil, *Some thinges we haue from scripture, other thinges from the Apostles tradition, both which haue like force vnto godlines.*

Lib. de Spir. san. cap. 27.

S. Chrysostome, *It is euident that the Apostles did not deliuer all thinges by writing, but many thinges without, and these be as worthy of credit as the other.*

In 2. Thes. 2.

Epiphanius, *VVe must vse Traditions, for the scriptures haue not all thinges, and therfore the Apostle deliuered certaine thinges by writing, and certaine by Tradition.*

Hæres. 61

S. Damascene, *The Apostles deliuered many thinges without writing.*

Lib. 4. c. 17.

Tertullian

Tertullian, ſpeaking of the ceremonyes of Baptiſme, the ſigne of the Croſſe &c. *Of theſe and the like diſciplines, if you require a law you ſhall find none in the ſcriptures; Tradition* Lib. de corona milit.
was the increaſer of them, cuſtome the confirmer, and fayth the obſeruer.

S. Cyprian, *Knew that in offering the chalice, we are admoniſhed to obſerue our Lords Tradition*; and according to this tradition, he ſayth, that water is to be mixed with wine in the Chalice. L. 2. ep. 3

S. Hierome, *VVe faſt the Lent. according to the Traditiõ of the Apoſtles.* The like words hath S. Ambroſe, *Ser. 25. 34. 36. &c.* In ep. ad Marcel.

S. Auguſtin, prouing that ſuch as are baptized by Heretiks, ſhould not be rebaptized: *The Apoſtles commanded nothing heereof, but that cuſtome which was oppoſed heerein againſt Cyprian, is to be beleeued to proceed from their Tradition, as many thinges be, which the whole Church holdeth, and are therefore well beleeued to be commanded of the Apoſtles, although they be not written.* Lib. 5. de baptiſ. ca. 23.

Confeſſion of our Aduerſaryes.

M. Cartwright, *If S. Auguſtines iudgement be a good iudgement, then there be ſome thinges commanded of God, which are not in the Scriptures, and thereupon no ſufficient doctrine contayned in the Scriptures.* In his 2. reply againſt D. Whitgift pag. 1. & 2. De ſacra ſcriptura.

(a) M. Whitaker, *I doe acknowledge that Diony-*

Dionyſius is in many places a great patron of Traditions. As much he acknowledgeth of *Chryſoſtome, Epiphanius, Tertullian, Cyprian, Auſtin, Innocent, Leo, Baſil, Euſebius, Damaſcene &c.* As much acknowledge in like manner (*b*) Kemnitius, (*c*) M. Fulke, (*d*) D. Reynolds &c. both of theſe Fathers, & diuers others, as *Clement Alexandrinus, Origen, Maximus, Theophilus, &c.*

(*b*) *Exā. part.* 1. (*c*) *Againſt Purgatory againſt Martial & Briſtow* (*d*) *Couel.* 1. *in his conference*

Proofe by Reaſons.

Firſt, All Heretikes haue euer diſclaymed from Traditions. So the Valentinians, Marcioniſts, and other, as witneſſeth Ireneus *.l.*3. *c.* 2. and Tertullian *.l. de preſcript.* So the Donatiſts, as witneſſeth S. Auſtin in his booke of the vnity of the Church *.c.* 19. and elſe where. So the Arrians, as witneſſeth S. Hilary againſt Conſtantius, & Epiphanius *hæreſ.* 75. So the Eunomians, as witneſſeth Saint Baſil *l. de Spiritu S. c.* 27. So Neſtorius and Eutiches, as witneſſeth Baſilius Ancyranus in his Catholike Confeſſion, recited in the 7, Synod, *act.* 1. So the Heretikes in S. Bernards time, as himſelfe witneſſeth, *hom.* 66. *in Cantica*. So Wickliffe, as witneſſeth Thomas Waldenſis, *l.* 2. *doct. fidei.* So all the Heretikes that are or euer were. Of the contrary part the Fathers of the Church, haue in all ages embraced Traditions with vniuerſal conſent;

But

But what ſenſible man can thinke, that the doctrine which the enimies of God haue vniuerſally taught, ſhould be true, and the doctrine which his friends haue vniuerſally taught, ſhould be falſe?

Secondly. The Church Militant is no congregation of celeſtial Spirits, but of earthly men: Therefore it is not to bee doubted, but that God out of his ſweet wiſedome & loue to mankind, would choſe out thoſe meanes, whereby to gouerne him & keep him in order, that are moſt agreeable to his nature. But certainly, moſt agreeable it is vnto humane nature, to be gouerned by ſome Traditions, as well as by written lawes, as wee ſee in all common-weales of the world: yea, in the Ciuill and Canon law, and if I miſtake not, in our common law of England alſo, ſuch ancient cuſtomes as are certainly knowne to haue beene deliuered time out of mind, from man to man, doe very often ouer-ſway the letter of the written Law; and that with good reaſon, for the meaning of the written Law, cánot be ordinarily euident to all men, except the law-maker bee preſent, but that which hath beene generally & certainly obſerued time out of minde, may eaſily be knowne of any man.

Thirdly, The Church is Chriſts ſpouſe;

But

But the ſpouſe ſurely ought to know and be priuy to moe ſecrets and myſteries of her beloued, then ſtrangers. But were all ſet downe in writing ſo manifeſtly, as our Aduerſaries would perſwade vs they are, the Heretikes, Pagans, and Iewes, would know as much concerning the myſteries of our faith as we our ſelues, neither ſhould it bee true that Ireneus ſaith. *l.* 3. *c.* 4. that *the Apoſtles layd vp in the Church alone, as in a certaine rich ſtorehouſe, the knowledge of diuine thinges.*

Laſtly, We haue proued before, that all neceſſary doctrins, cannot euen in the iudgement of our Aduerſaryes, be euidently proued out of the Scriptures alone; Therfore, God ſhould not haue ſufficiently prouided for his Church, had he not left vs ſome Traditions, whereupon touching thoſe doctrines to ground our fayth.

Obiections.

Ob. Matth. 15.9. *In vaine do they worship me, teaching doctrines and commandments of men*: And, *you haue made fruſtrate the Commandement of God, for your owne Tradition.* Coloſ. 2.8. *Beware leaſt any man deceaue you by vaine fallacy, according to the Traditions of men.*

Anſ. The traditions heere reprehended, were

were certaine idle and vaine fables, inuẽted by priuate men, such as are yet extant in the Iewes Talmud, and in almost al the bookes of the Rabbins; So teach all the ancient Fathers, and particulerly S. Hierom vpon *Isay cap. 8. &c.* But the Churches traditions haue Christ, & his Apostle for their author, as we haue sufficiently proued.

THE THIRD CONTROVERSY OF THE CHVRCH.

THE FIRSTH POINT.

That the true Church is visible.

Proofe out of the Scriptures.

AND first, out of all those places where soeuer is found this name *Church*, as *Num. 20. 4. VVhy haue yee brought forth the Church of our Lord into the wilderneſſe. 3. King. 8. 14. The King turned his face, and blessed all the Church of Israel. Matt. 16. 18. Vpon this Rocke will I build my Church. Matth. 18. 17. Tell the Church, &c.* for euery where is signifyed a visible congregation.

Secondly, out of those places where the Church, though not named, yet is described, as *Psal.* 18. 6. *He hath put his tabernacle in the Sunne*: That is, as sayth S. Augustine, his church, in the view of the world. *Isa.* 2. 2. & *Mich.* 4. The church is compared to a great and conspicuous hill, according to S. Hierome, and S. Augustine vpon those places, *Math.* 5. 15. to a citty placed on a Mountayne, according to S. Augustine. To conclude, the parables in the Ghospell of the Barne floore, the Net, the Field, the Banquet, the Sheep-coate, &c. do al shew that the church, there called the kingdome of heauen, is visible: for our Aduersaryes inuisible church consisteth, as they say, of none but the godly, but these parables denote a Church, comprehending both good and bad, as is euident.

Tract. 1. *in Ep.* 10.

L. de vnitate Eccles. c. 14.

Thirdly, In the old Testamẽt the church was so visible, that the Iewes carryed a visible signe thereof in their flesh, which was circumcision. In the New, it was at first in Christ, and his Disciples, who were in such sort visible, that the Holy Ghost descended visibly downe vpon them. Thẽ were added vnto them in one day three thousand, by confession of fayth, and Baptisme: and euer afterward, all those, and only those were accounted of the true church,

Act. 1. 3.

church, that by Baptiſme, and confeſſion of fayth, adioyned themſelues vnto thoſe firſt, and went not out from them by hereſyes, ſchiſmes, or excommunication.

Proofe out of the Fathers.

(a) Origen, an. 230. *The Church is full of brightnes, euen from East to VVeast.* (a) *Hom. 3 in Math:*

(b) S. Cyprian, an. 140. *The Church is lightſome; and diſpreadeth her beames ouer all the world.* (b) *De vnitate Eccleſiæ.*

(c) S. Chryſoſtome, an. 380. *Easier it is for the Sun to be extinquished, then the Church obſcured.* (c) *Hom. 4. in 6. Iſai.*

(d) S. Auguſtine, an. 400. *The Church is ſituate on a mountaine, and cannot be hidden.* (e) *Do we not point out the Church with our finger? Is she not manifeſt?* (f) *VVhat should I ſay more, but that they are blind that ſee not ſo great a mountaine, that shut their eyes against a light ſet vp in a candle-ſticke?* (d) *L. 3. cont. ep. Parmen.* (e) *Tract. 1. in ep. 10.* (f) *Tract. 2.*

Proofe by Reaſon.

The church is a ſociety, or fellowſhip of men, not of Angels: but amongſt men there can be no fellowſhip, but when one man knoweth another, which cannot be in a church inuiſible.

THE SECOND POINT.

That the visible Church can neuer fayle.

Proofe out of the Scriptures.

MAth. 16. 18. *Vpon this Rocke will I build my Church, and hell gates shall not preuaile against it.*

1. Tim. 3. 15. *The Church of the liuing God, the pillar and ground of truth.*

Math. last. 20. *Loe I am with you, euen to the consumation of the world.*

Ephes. 4. 11. *He gaue some Apostles, and some Prophets, and other some Euangelists,* and other some Pastours and Doctours, to the consumation of the Saints, vnto the work of the Ministery, vnto the edifying of the body of Christ, *vntill we meet all into the vnity of fayth and knowledge of the Sonne of God into a perfect man, into the measure of the age of the fulnesse of Christ*: that is, according to all (*) Expositors, euen Protestants, vntil the worlds end. But those ministeriall offices of Pastours, Doctours &c. cannot be exercised, where the Pastours know not the sheep, nor the sheep the pastours.

Caluin. institut. l. 8. Melanct. in loc. com. Fulke against the Rhemes Test. vpon Eph. 4. &c.

Psal. 47. 9. *God hath founded her for euer,* to wit, his church, as S. Augustine expoūdeth it, & the matter of the whole Psalme declareth.

Isa. 61. 9. *I will make a perpetuall couenāt with*

with them, and they shall know their seed in the Gentills, and their bud in the middest of peoples: all that shall see them, shall know them, that these are the seed which our Lord hath blessed. Which chapter, Christ himselfe vnderstood of the Church of the new Testament, *Luc.* 4.

Furthermore, The parables of the Barnfloore, Net, Field, Banquet, Sheep-coate, &c. which (as we sayd before) denote a visible Church, do also shew, that the same visible Church shal neuer faile, but remain till the day of iudgement: for *Matth.* 3. 12. it is sayd, *He shall cleane purge his floure, and he will gather his wheat into the barne, but the chaffe he will burne with vnquenchable fire:* which questionlesse, shall not be done till the day of iudgment. So *Matth.* 13. 30. *Suffer both to grow vntill the harueſt. The harueſt is the end of the world. So shall it be in the consumation of the world, the Angells shall goe forth, and shall separate the euill from among the iust &c.*

Lastly, Christs kingdome is his true Church. But that cánot be a kingdome that consisteth onely of a few scattered obscure persons, no one knowing the other; but a kingdome must be a multitude of some that haue mutuall societie and acquaintance among themselues: Now of Christs kingdome there shall be no end, *Luc.* 1. 33. *Daniel.* 2. 44. *Psal.* 88. 5.

Proofe out of the Fathers.

In Psal. 101. Origen and Chrysostome in the places about cited.

S. Austin, an 400. disputing against the Donatists. *Belike, that Church, which was the Church of all nations, is now no more, shee is gone, shee is lost: This say they that are not in her. O impudent speech! shee is not, because thou art not in her: Take heed least thou thy selfe be not therefore; for she shalbe, though thou be not.* And then doth he bring in the Church, speaking thus: *How long time shall I bee in this world? Tell me for their sakes that say: there hath beene a Church, but now there is none, she is become Apostata, she is vanisht away from all Nations. It was shewed me, who shewed me? euen the VVay himselfe: when? Loe I am with you, euen to the consummation of the world.* Neither can it be said, that S. Austin speaketh of a Church inuisible; for that neuer to haue perished, the Donatists did willingly admit, as here also hee testifieth.

Ser. 79. in Cantica. S. Bernard, an 1140. *Neither by verbositie of Philosophers, nor cauills of Heretikes, nor yet by swords of Persecutors, hath this Church euer beene, or euer shall be, separated from the charitie of God.* But by none of these can a Church inuisible be impugned.

In commonit. Vincentius Lyrinensis reproueth for a most

moſt haynous error the opinion of Neſtorius, who affirmed, that the whole Church in his time was lead away by blind guides.

Proofe by Reaſons.

Firſt, the Church militant is of that nature, that needs it muſt be viſible, as before is proued; therefore if the viſible Church faile, there can be vpon earth no Church at all.

Secondly, euerie man is bound, vnder paine of eternall damnation, to adioyne himſelfe to the true Church, and to liue & die therein. But how can any man adioyne himſelfe to the true Church, when as it is impoſſible for him to find out that company & ſociety of men that are the true Church, as who are forſooth inuiſible.

Thirdly, thoſe ſingular perſons, whome our aduerſaries ſuppoſe to haue conſtituted a Church for ſo manie hundreds of yeares togeather inuiſible, either they did profeſſe their faith openly, and abſtaine from communicating any máner of way with Idolaters, or not: if they did, then was their church moſt viſible; if not, then plainly it was not the true church: for that cannot bee the true church, wherein there is none that can be ſaued. But no man can be ſaued, that inwardly holdeth one Religion, and

in outward seeming professeth another, as our Sauiour teacheth. *Math.* 10. 33. and the Apostle *Rom.* 10. 10. Therefore it implyeth a flat contradiction, to say, there is a true church, and yet hath no visible forme at al, except wee would place it some where beyond the Moone, where we should neuer need to professe our faith.

Assertions of our aduersaries.

Melancthon, *VVhensoeuer we thinke of the Church, let vs behold the companie of such men as are gathered together, which is the visible Church: neither let vs dreame, that the elect of God are to be found in any other place, then in this visible Societie.*

In loc. comm. de Ecclesia,

D. Humfrey, *Secret abodes are not the Christian conuocation, because this communion of Saints is an open testification of Christianitie.*

Iesuitis. part. 2.

M. Field, *Bellarmine laboureth in vaine, in prouing that there is, and alwaies hath beene, a visible Church, and that not consisting of some few scattered Christias, without order, or ministerie, or vse of Sacraments, for all this we doe most willingly yeeld vnto, howsoeuer perhaps some few haue beene of opinion &c.*

Of the Church, pag. 11.

Briefely, al Protestants doe hold, the ministerie of the Word and Sacraments inseparable notes of the true church: in so much as D. Willet saith, that *the onely absence of them*

In his Synopsis, p. 69.

them doth make a nullitie of the Church. But how can any man conceiue, that the Word & Sacraments ſhould poſſibly be miniſtred in a church inuiſible?

Moreouer, our aduerſaries further auouch, that open profeſſion of the Faith muſt alwaies accompanie the true church. So D. Field in his booke of the church, *It cannot be* (ſaith he) *but they that are the true Church muſt, by profeſsion of the truth, make themſelues knowne, in ſuch ſort, that by their profeſsion & practiſe, they may be diſcerned from other men*. But without queſtion, that church cannot but be viſible, the members whereof doe make open profeſſion of their faith, in ſuch ſort, that by their profeſſion and practiſe, they may be diſcerned from other men. Thus our aduerſaries themſelues euen againſt themſelues: for that their church hath not alwaies beene viſible, and conſequently, euen vpon their owne grants, not the true church, it is as cleere as the Sunne: for otherwiſe let thē ſhew vs, where their church was viſible, before Luthers daies; or to what companie of men, then profeſſing openly their faith, in ſuch ſort, that they might be diſcerned from other men, Luther, at his reuolt from vs, did adioyne himſelfe? This is impoſſible to be ſhewed; and that they know wel enough; therefore *L. 3. p. 19.*

diuers

diuerſe of them doe ingenuouſly confeſſe, that for manie hundreds of yeares together, before the daies of Luther, their church was not indeed viſible to the world, So M. Perkins in his Expoſition vpon the creed, *pag.* 400. M. Napper vpon the Reuelatiõs, M. Fulke in his anſwere to a counterfeit catholike, and others very many, both of our owne countreymen, & of other Nations.

See before Cont. 1. point 5. pag. 22. *propoſ. 37. &c.*

THE THIRD POINT.

That the Church cannot erre; that is to ſay, VVhatſoeuer all the faithfull beleeue, or all their Biſhops teach, as matters neceſſarily belonging to faith, or good mãners, thoſe are vndoubtedly true.

Proofe of the former part.

FIRST, the church is the pillar, and ground of truth, 1. *Tim.* 3. 15.

Secondly, ſhe is gouerned by chriſt as her Head and Spouſe, and by the Holy Ghoſt as her Soule, *Epheſ.* 4. & 5.

Thirdly, ſhe is Holy, as we ſay in our creed.

Fourthly, the Fathers in all queſtions of faith, haue euer prouoked their aduerſaries to the ſentence of the church.

Fiftly, our Sauiour himſelfe ſaith, That if any mã wil not heare the church, he ſhould be

be as a Heathen & Publican: but farre were it from the ſweetneſſe of our Sauiour, to bind vs ſo ſeuerely to hearken vnto ſuch a Teacher as might erre.

Laſtly, wee take the Scriptures vpon the churches word, as before is proued eue out of Proteſtant Authors: but if ſo be the church might erre, why not in declaring which bookes be canonicall, as well as in other points? and ſo leaue no faith at all among men.

Proofe of the other part.

Now, that all the Paſtors of the church together cannot erre, it is likewiſe proued: *firſt*, becauſe then as wel the whole church might erre: for the people are bound to follow their Paſtors by our Lords commandement, Luc. 10. 16. *He that heareth you, heareth me &c*, And Math. 23. 3. *All things whatſoeuer they ſhall ſay to you, obſerue yee and doe yee.*

Secondly, *The ſpirit of truth* (ſaith chriſt) *ſhall teach you all truth*, Io. 16. 13. But this agreeth not to the Biſhops of the church ſeuerally; therefore vnto the collectiuely, or gathered together in generall councels.

Thirdly, The Holy ghoſt aſſiſted the firſt Councell, *Act.* 15. 9. therefore all other councels lawfully aſſebled; for the church ſtandeth

ſtandeth now in as much need of the Holy Ghoſts aſſiſtance, as ſhe did then.

Fourthly, A generall Councell repreſenteth the whole church, as a Parllament the whole Kingdome; therefore as the authoritie of a Parllament is the authoritie of the whole Kingdome; ſo is the other of the whole church: So S. Auſtin and the reſt of the Fathers.

De Bap. tiſmo, c. 18,

Fiftly, Many old hereſies, condemned by generall Councels, might be againe reuiued & called in queſtion, if the Biſhops aſſembled in thoſe Councels might haue erred.

Laſtly, Some Proteſtants agree with vs in this doctrine; as M. Fox in his Acts and Mon. *pag.* 999. with diuerſe of his Martyrs, as Philpot, Bilney, Ridley, Bainham. Likewiſe M. Bancroft, who is therefore reproued by the Puritans, in their *briefe diſcouerie of vntruths; in a Sermon preached 1588, by D. Bancroft, pag. 34. &c.*

Obiections againſt the three precedent points.

Againſt the firſt.

Ob. Luc. 17. 2. *The Kingdome of God commeth not with obſeruation: neither ſhall they ſay, loe here, or loe there, for loe the Kingdome of God is within you.*

Anſ. By the Kingdome of God is either meant

meant grace, as Theophilact expoundeh it: or elſe, according to others, both the times of Chriſts comming into the world. For whereas the Phariſees demaunded of him, When ſhould come the Kingdome of God, that is of the Meſſias; hee anſwereth of the former time, that he was alreadie come, & was conuerſant among them; of the ſecond time, that *the ſonne of man ſhall come as lightning, &c.*

Ob. Heb. 12. 18 *You are not come to a palpable mount, or an acceſsible fire, but you are come to mount Sion, and the Cittie of the liuing God &c.*

Anſ. This is ſpoken of the Church triumphant, according to all the Fathers, and as the words following demoſtrate apparatly.

Ob. 1 Pet. 2. 5. *Be ye alſo your ſelues ſuperedified, as it were liuing ſtones, a ſpirituall Houſe, a holy Prieſthood, to offer ſpirituall Hoſts to God &c.*

Anſ. The Church is tearmed a ſpirituall Houſe, not in reſpect of the ſubſtance of it, but for that it is chiefely ordained for the ſpirit, like as the bodie it ſelfe is tearmed ſpirituall, 1. *Cor* 15.

Ob. That there is a Church, is an article of faith; therefore it is not ſeene but beleeued.

Anſ. Wee may alwaies ſee in the Church that

that companie of men, which profeſſe ſuch a Faith and Religion; albeit that their Faith and Religion is the true Faith & Religion of Chriſt, we ſee not, but beleeue. So the Apoſtles ſaw that man who is the Sonne of God; although that he was the Sonne of God, they ſaw not, but beleeued.

Obiections againſt the ſecond point.

Ob. In the beginning of the world the whole Church was in Adam and Eue, and both they became apoſtataes.

Anſ. Firſt, this argument proueth as wel, that the inuiſible Church may faile, which yet our aduerſaries doe not maintaine. *Secondly*, two do not properly make a church, & therefore Adam was but the beginning of the Church. *Thirdly*, though Adam did & thought wickedly himſelfe, yet he preached no falſe doctrine to others.

Ob. Aaron propoſed a Calfe to be adored, and al the people cryed aloud, *Theſe are thy gods, Iſrael, Exod.* 32. 8.

Anſ. Neither the head, nor the whole bodie of the church, failed at that time: for Moyſes was then the head, Aaron being created afterward, *Exod.* 40. Neither did the Leuits adore the calfe, as appeareth *cap.* 36.

Ob. 3. Kings 19. 10. Elias ſaith, *I am left alone &c.*

Anſ.

Anſ. Elias ſaid ſo, not in reſpect of all the people of the Iewes, but onely of that part which was vnder the King of Samaria: for it is plaine by the Text, that at the ſame time Aſa reigned in Ieruſalem, and after him Ioſaphat, both good Kings, who had vnder them Prieſts and people, openly profeſſing the true Religion. *Againe*, though all the Iewes had failed then, yet not the whole Church, for they were but a particular Church & out of them there were true beleeuers and iuſt men, as Melchiſedech, and Iob, & afterward Cornelius the centurion, and the Eunuch of the Queen of Candacia.

Ob. Ier 2. 29. *You haue all forſaken me &c.*

Anſ. It is proper to the Prophets and Apoſtles, to ſpeake of the whole, when they intend but a part. So ſaith S. Auſtin, *l. de vnitate Eccleſiæ, c.* 12.

Ob. 2. Paralip. 15: *Many daies ſhall paſſe in Iſrael without the true God, & without a Prieſt and Teacher, and without the Law.*

Anſ. This is ſpoken of the kingdome of Iſrael onely, not of the kingdome of Iuda, and peraduenture of the time after the Meſſias.

Ob. Dan. 9. 27. *The hoſt and the ſacrifice ſhall faile.* Luc. 18. 8. *whē the ſonne of man commeth, thinke you that he ſhall find fayth vpon the earth?* 2. Theſſ. 2. 3. *Vnles the reuolt come*

firſt

first &c. Ier. 7. 9. Trust not in words of lying, saying the temple of our Lord &c.

Ans. To the *first* testimonie I answer, with most of the ancient Fathers, that it is to be vnderstood of the subuersion of Ierusalem, and cessation of the Iewish sacrifice, conformable to the sayings of our Lord, *Matth. 24. 15. & Luc. 21.* To the *second*, that our Sauiour intēdeth nothing else, but that in Antechrists time there shall be verie few faithfull; yet not so few, but that they may make a visible Church. To the *third*, that it is spoken of the defection of the Roman Empire, though some Fathers expoūd it also of Antechrist himself, because through his means manie shal fall from the Church, but not all. To the *fourth*, that we doe not glorie in our Temples, or succession of Bishops, or Sea Apostolique, for the things themselues, but for Chists promise, which promise the Iewes neuer had.

Obiections against the third point.

Ob. 3. Kings. 22. 400. Prophets erred together.

Ans. They were all false Prophets vnder Achab in Samaria; and there were at the same time manie Priests in Ierusalem, vnto whose office it more properly belonged to teach the people, then to Prophets.

Ob

Ob. At the time of Christs passion all the Priests condemned him, al the people cryed *Crucifige*, & all the Apostles lost their faith.

Ans. To that of the *Priests*, I answere, their priuiledge of not erring ceased, according to the predictions of the Prophets, at Christs comming; who being present, & teaching himselfe, no matter for their errours. To the people crying *Crucifige*, I answere, all the Iewes did not so, but diuers, no doubt, were offended at it; as Nicodemus, and Ioseph of Arimathia, with many others: and besides, there were out of Hierusalem a number of the faythfull, both in Iudea, and in other parts of the world, that heard nothing of Christs death. To that of the Apostles, I answere *first*, they were as then no more but materiall parts of the church, and only designed for Bishops: neither did they alone make vp the body of the church; for the state of the christian church, with obligation to enter into it, began vpon the day of Pentecost, when all the mysteryes of our Redemptio being ended, the Apostles openly promulgated the Ghospell in Hierusalem. *Secondly*, it is altogeather improbable, that the Apostles lost their fayth: for we find them not reprehended, but touching the Resurrection, wherof they could not loose their

fayth, becauſe they had it not before; for they vnderſtood not what Chriſt ſayd vnto them of it, as appeareth *Luc.* 18.34. and *Iohn* 20. 9. Therefore they were not reprehended as though they had loſt their fayth, but only for being too ſlow and backward in beleeuing a new article, which before was neuer reuealed vnto them. Neither doth it make againſt vs, that our Sauiour ſayd: that all his Apoſtles ſhould ſuffer ſcādale in him, *Matth.* 26.31. for he openly ſignifyed therby their ſinne, in flying, fearing, and wauering in their fayth: but all kind of wauering in fayth, is not infidelity, but that only which is deliberate; and that to haue beene in the Apoſtles, cannot be proued.

THE

THE FOVRTH CONTROVERSY, of the visible head of the Church.

THE FIRST POINT.

That the gouernement of the Church ought to be chiefly Monarchicall, that is to say, to be gouerned by one visible Head.

The Proofe.

FIrst, this forme of gouernement is, without comparison, the best and most profitable of all other; as among many other reasons, may sufficiently appeare, by the naturall inclination that all people and nations haue vnto it: therefore without question, the diuine Wisedome would rather make choice of it for the gouernement of his Church, then of any other. *See C. Bellarm. de Rom. Pont. c. 1. &c.*

Secondly, This church of mortal men here vpon earth, hath a resemblance vnto that of the immortall Angles in heauen, as the Apostle saith *Heb.* 8. 5. But among the Angls

It is certaine, that besides Almightie God the King and Lord of them all, there is one also, who hath a kind of prioritie ouer the rest, which at the first was he that is now, the diuell, as the ancient Fathers testifie, and the Scripture insinuateth, *Iob.* 40. 14 where *Behemot*, that is to say, the diuel, is called the beginning of the wayes of our Lord; & *Isa.* 14. 12. where he is likened to *Lucifer*, or the day-star, that is, the greatest & fairest, at least in our appearance. But after the fall of the diuell, this Principalitie was giuen to S. Michael, as wee gather *Apoc.* 12. 7. where it is said, *Michael and his Angels &c.* And this is the reason, that the Church, in the office of S. Michael, calleth him the Lieutenant of Paradise, and Prince of the celestiall armie.

Tertul. l. 2 contra Marcion. Greg. hom. 34. in Euang. Beda in c. 40. Iob. Isidor l. 1. de summo bono. cap. 12.

Thirdly, the church of the old Testament was a figure of that of the New, according to the Apostle, 1. *Cor.* 10. 11. *All things chanced to them in figure.* But in the church of the old testament there was alwayes one visible head, as our aduersaryes freely confesse: therefore, by farre greater reason, ought there to be one in the Church of the New testament, since there is no perfection in the figure, which should not be found more exactly in the thing figured.

Magdeburg. cent. 1. l. 1. c. 7. Cal. l. 4. instit. 6.

Fourthly, In the holy scripturs the church is likened to an army set in array. *Cant.* 6.

to

to the body of a man, or to a beautiful woman, *Cant.* 7. to a Kingdome, *Daniel*, 2. to a Sheep-coate, *Iohn.* 1. to an Houſe, 1. *Tim* 3. to a Ship, or to the Arke of Noah, 1. *Pet.* 3. Therefore, as there is no Army without a viſible Generall; no humane bodie, without a viſible Head; no Kingdome, without a viſible King; no Sheepe-cote, without a viſible Shepheard; no Houſe, nor Ship, without a viſible Maiſter; ſo neither can the church be without a viſible Ruler.

Fifthly, The church ought to bee gouerned now as it was at the firſt, otherwiſe, it were not ſtill the ſame church: For as Ariſtotle ſayth, a Citie is the ſame, ſo long as the ſame forme of gouernement remaineth, which if once it be changed, the Citie is changed alſo. But at the firſt, the church had a viſible Head, to wit, our Sauiour; therefore, ſince he hath withdrawne his viſible preſence from it, neceſſarily it ought to haue ſome viſible Subſtitute, or Vicar, in his roome. 3. Politic. 2.

Sixthly, In euerie Citie there is required one viſible Biſhop, to ouer-ſee the pariſh Prieſts; in euerie Prouince one viſible Archbiſhop, to ouer ſee the Biſhops; and in ſome greater countries, one viſible Patriarch, or Primat, to ouer ſee the Archbiſhops: Therefore in the whole church is proportionably

tionably required one visible Head, to ouer-see both the Patriarchs, and all the rest.

Seuenthly, Our Sauiour hath foretold, that his Gospell should be preached ouer the whole world, *Math.* 24. 14. But this cánot bee done, vnlesse there be one chiefe Prelate, to whome the charge thereof may belong; for no man can preach, except hee besent, *Rom.* 10. 15. But to send Preachers into fortaine Prouinces, is beyond the authoritie of Bishops of particular Churches, who haue their certaine bounds appointed them, out of which they haue no iurisdiction.

Eightly, Experience confirmeth this: for wee see, that among those who doe not acknowledge a visible Head ouer the whole church, there is neuer anie vnitie, but continuall iarres aud dissentions; whereas on the contrarie, among vs who do acknowledge a visible Head, howsoeuer perhaps we differ in matters disputable, and vndecided, yet in matters certainly decided by our Iudge, and knowne to be of Faith, there is euermore vnitie & conspiration, as our aduersaries cannot denie.

In his relation of the Religion vsed in the Westerne parts of the world 45.

Assertions of Protestants.

Syr Edwin Sands, *The Romans haue the Pope as a common Father, Aduiser & Conductor*

to

to them all, to reconcile their iarres, to appease their displeasures, to decide their differences, and finally, to vnite their endeauours in one course, & to draw their Religious by consent of Councells, to an vnity or likenes and conformity: whereas on the contrary side, the Protestants are as seuered bands, or rather scattered troupes, each drawing a diuers way, without any meanes to pacify their quarrells, to take vp their controuersyes &c. Euery Church almost of theirs hath his seuerall forme and frame of gouernemēt, his seuerall Liturgy and fashion of Seruice, and lastly, some seuerall opinions from the rest &c.

Luther. *Since God was pleased to haue one Catholike Church ouer all the world, it was necessary that there should be some one people, yea, some one Father of that people, to whome and his successors, all the world might belong.* *In loc. comm. class. 1. c. 37.*

M. Cartwright, *This point of keeping peace in the Church, is one of those which requireth as well a Pope ouer all Archbishops, as one Archbishop ouer all Bishops in a Realme.* Adde vnto these, Bullenger, Parkes, Powell, & many others, which for breuity we omit. *In his 2. reply, part 1. pag. 182.*

Obiections.

Ob. Luc. 22. 24. *And there fell a contentiō betweene them, which of them seemed to be the greater, and our Lord sayd to them, The kings of the Gentils ouer-rule them, but you not so &c.*

Anſ. This rather maketh for vs; for our Sauiour did not ſay, You ſhall not rule at all; but, you ſhall not rule as the Gentiles do: that is to ſay, not like tyrants, but hũbly and meekly, as I haue done before you.

Ob. It is an iniury to Chriſt, to call any man *Head of his Church*, beſides himſelfe.

Anſ. What name is more ſingular, or ſoueraigne, then God, yet men are called Gods in the ſcriptures, without any iniury to the true God; neyther doe we ſay, the Pope is head of the church with Chriſt, but vnder Chriſt.

Ob. It is a thing impoſſible for any one mortall man, to rule the whole church.

Anſ. It is not, if he vſe the help of inferior miniſters; for many ſecular Princes haue had greater kingdomes vnder them in tymes paſt, then all Chriſtendome is at this day.

Ob. If the whole Church muſt be gouerned by one, why ſhould not as well the temporall ſtate of the whole world be gouerned by one?

Anſ. Becauſe the whole world ought not of neceſſity to make one kingdome, as the Church of Chriſt doth; neither is it neceſſary, that in all prouinces ſhould be the ſame Lawes and Orders, as in the church, that there ſhould be the ſame Fayth, and the

the ſame forme of adminiſtration of ſacraments, and of all other thinges.

The second point.

That our Sauiour Chriſt did conſtitute S. Peter the viſible Head of his Church in his owne roome.

Proofe out of the Scripture.

FIRST, this ſoueraigne authority and regiment of the church, is promiſed by Chriſt our Sauiour to S. Peter, *Matth.* 16. 18. in theſe wordes: *Thou art Peter* (that is a Rocke) *and vpon this rocke will I build my Church, and the gates of Hell ſhall not preuaile againſt it: and I will giue to thee the keyes of the kingdome of heauen, and whatſoeuer thou ſhalt bind vpon earth, it ſhallbe bound alſo in the heauens: and whatſoeuer thou ſhalt looſe in earth, it ſhallbe looſed alſo in the heauens.* Our aduerſaryes obiect, *firſt*, that S. Auguſtine vnderſtandeth Chriſt himſelfe, by the Rocke vpon which the church is heere ſayd to be built. *I anſwere*, S. Auguſtine confeſſeth, that elſewhere he vnderſtood it, with S. Ambroſe, and moſt others, of S. Peter, & alloweth wel of both ſences, but remained doubtful whether was the better, in regard he vnderſtood not the Hebrew. *Secondly*, they obiect, that diuers of the Fathers vnderſtand by the Rocke, the fayth which

1. *Retract.* 21. *Ibidem.*

Peter

Peter confeſſed. *I anſwere*, It is true; but not abſolutly, without relation to his perſon, as by their teſtimonyes will appeare: and that it cannot be ſo vnderſtood, it is proued: *Firſt*, becauſe then our Sauiour ſhould rather haue ſayd: Vpon this Rocke I haue built my church, then, *I will build*; ſince it is euident, that many beleeued him to be the ſonne of God, before *S. Peter*; as the Bleſſed Virgin, *Simeon*, Zachary, *S.* Iohn Baptiſt &c. *Secondly*, becauſe the foūdatiō of euery building muſt be of the ſame kind that the building it ſelfe is of: But the church is a congregation of men, not of vertues: therefore the foundation of it muſt anſwerably be a man, not a vertue. *Laſtly*, becauſe our *S*auiour did not ſay, Thou art *Fayth*, and vpon this *Fayth*; but, Thou art a *Rocke*, and vpon this *Rocke* will I build my church; for ſo much importeth both the Hebrew word *Cephas*, and the Greeke *Petros*, as the learned in thoſe tongues will tel you.

Secondly, This authoritie is actually giuen to S. Peter, *Ioh*. 21. 15. where, after our Sauiour had demanded of him, whether he loued him more than the reſt, and he anſwered, *Yea Lord &c.* he ſaid vnto him; *Feede my Lambes, and feede my Sheepe*. Where note, that as whē hee ſaid, *Ioh*. 10. 14 *I know*

my

my Sheepe, and my Sheepe heare my voice, and I yeeld my life for my Sheepe; Albeit hee added not the word *All*, yet the very manner of his ſpeaking diſcouereth, that he intended to except none: ſo likewiſe here thoſe words, *My Sheepe*, are neceſſarily vnderſtood to be extended vnto all the faithfull; and ſo conſequently it followeth, that S. Peter was by theſe words conſtituted Paſtour of Chriſts whole flocke. Hereupon S. Gregorie hauing ſaid, that the charge of the whole Church was cõmitted to Peter, he yeeldeth this as a reaſon ſufficient thereof, *for* (ſayth he) *vnto him it was ſayd, Feede my Sheepe*. Our aduerſaries *obiect*, that theſe words were ſpoken as wel to the reſt of the Apoſtles as to him. *I anſwere*, So they ſay indeede: but the ſcripture ſayth no ſuch thing; nay, rather the flat contrarie is neceſſarily inferred: for to him were thoſe wordes, *Feede my sheepe*, ſpoken, vnto whome it was ſayd immediatly before, *Doeſt thou loue me more than the reſt*. But that was ſaid onely to S. Peter; therefore the other alſo. Neyther doth it make againſt vs, that happily ſome Fathers and Doctors of the ancient church, haue in their ſermons & diſcourſes applyed theſe wordes to the reſt of the Apoſtles, conſidering, that there are verie manie places of ſcripture, which principally

L. 4. ep. 32.

principally and properly belong to some one, and yet are vsually, by Preachers & Expositors, applyed to other men; and no ancient Father or Doctor did euer denie, but rather all expressely affirme and teach, that those words, *Feed my sheep*, were principally and properly spoken, and intended by our sauiour, to *S.* Peter.

Thirdly, *S.* Peter is euerie where preferred before the rest of the Apostles, as well in naming, as otherwise.

Math. 10. 2. *The names of the twelue Apostles be these; first, Simon, who is called Peter.* The same we read *Marc.* 3. *Luc.* 2. *Act.* 1. some *answere*, this is to be referred to *S.* Peters age, or calling; absurdly: for *S.* Andrew was both elder than hee, and was also first called; as witnesseth Epiphanius: *The meeting of Andrew* (sayth hee) *happened first, because Peter was the younger man.* The like saith *S.* Ambrose. *Others* answere, this was done by chance. But since the Euangelists obserue no order in reckoning the names of the rest of the Apostles, how chãce they are so precise in this of *S.* Peter? Marc. 5. and Luc. 8. 51. *Hee admitted not anie man to follow him, but Peter, & Iames, & Iohn.* Luc. 22. 8. *He sent Peter and Iohn.* Math. 17. 1. *He tooke Peter, and Iames, and Iohn.* Marc. 13. 3. *Peter, and Iames and Iohn, and Andrew, asked him*

Hæres. 51.

In 2. Cor. 12.

him apart, Iohn. 21. 2. *There were together Simon Peter, and Thomas, and Nathaniel, and the sonnes of Zebedee &c.* Onely one place there is, where Peter is not put first, to wit, Galat. 2. where it is said, *Iames, Cephas, & Iohn*. Howbeit, it is not certaine, that the Apostle himselfe said so; for S. Ambrose, S. Austin, and S. Ierome vpon this place, as wel in the Text, as in their Commentaries, reade *Peter, Iames, and Iohn*, and so doth S. Chrysostome in his Commentarie. And howsoeuer, farre more probably may it be said, that in this one place *S.* Iames is put first by chance, than that in all the rest *S.* Peter is put first by chance.

So also in diuerse other respects *S.* Peter is preferred. Christ changed onely the name of Simon into (*a*) *Cephas*, or *Peter*, that is to say, a *Rocke*: (*b*) *Peter* onely walketh with him alone vpon the waters: (*c*) To *Peter* was the mysterie of Christs diuinitie first imparted: (*d*) Christ bid, that tribute should be payd for him and *Peter*: (*e*) He went vp into the Ship that was Simon *Peters*: (*f*) He prayed especially for *Peter*; *Simon, Simon* (saith he) *Behold, Satan hath required to haue you for to sift as wheat: But I haue prayed for thee that thy faith faile not, and thou once conuerted, confirme thy brethrē.* Which wordes Theophilact vpon this place, expoundeth thus:

(*a*) Io. 1. 42.
(*b*) Math. 14. 29.
(*c*) Math. 17. 25.
(*d*) 16. 17.
(*e*) Luc. 5. 3. Io. 21.
(*f*) Luc. 22. 32.

Because

Because I am to haue thee for the prince of my disciples, after that thou hast wept for denying me, confirme the rest, for so it beseemeth thee, who art to bee the rocke & foundation of my Church after me: and so expound them the rest of the Fathers both Greeke and Latin.

Ioh.21.

Ioh 12. Moreouer, when Christ came to wash his Disciples feet, he began first with *Peter*. To *Peter* onely hee foretold, that he should die vpon the crosse, as himselfe did; after his Resurrection, he first appeared to *Peter*, before to any of the rest of his Apostles, as *S.* Ambrose, *S.* Chrysostome, & Theophilact doe note. *Peter* gathered the Disciples together, and chooseth one in Iudas place. *Peter* first promulgateth the Gospell. *Peter* wrought the first miracle after Christs death, in testimonie of the Faith. *Peter*, as chiefe Iudge, condemned Ananias & Saphira. *Peter* was the first that preached to the Gētiles effectually. For *Peter* was praier made without intermissiō, by the Church, *Peter* spake first in the Councell. *S. Paul* went vp to Ierusalem to see *Peter*. Those churches that *Peter* founded, haue euer beene held the first and chiefe of all others, namely, the church of *Rome*, the church of *Alexandria*, and the Church of *Antioch*. All these prerogatiues of S. Peter, with diuers others, are seriously obserued by the ancient

Luc.24. & 1.Cor.

Act. 1.

Act. 2.

Act. 3.

Act. 5.

Act. 10. & 15.

Act. 12.

Act. 15.

Gal. 1.

Fathers;

Fathers; and without queſtion, they argue ſomewhat to haue beene in S. Peter, more than in the reſt of the Apoſtles. But that cannot be his age or calling, as before is proued; therefore it muſt needes be his primacie in the regiment of the Church.

Proofe out of the Fathers.

Origen an. 230, *When the chiefe charge of feeding Chriſts sheepe was giuen to S. Peter, and the Church founded vpon him, &c. there was required of him the confeſſion, of no vertue, but of charity.* In c. 6. ad Rom.

Euſebius, *Peter the Apoſtle, by birth a Galilean, and the firſt Bishop of the Christians.* Note, that he doth not ſay; The firſt Biſhop of the Romans, as of S. Iames he ſayth, the firſt Biſhop of Hieruſalem, but the firſt Biſhop of the Chriſtians, that is, of the whole Chriſtian world. Againe; *Peter, the greateſt of all the Apoſtles, the prince of the chiefeſt, the captaine and maſter of Gods army.* In chron. An. 44. 2. Hiſt. 14

S. Baſil, an. 340. ſpeaking of S. Peter: *That bleſſed one, who was preferred before the reſt of the Apoſtles, vnto whome the keyes of the kingdome of heauen were committed.* Ser. de Iudicio Dei.

S. Athanaſius, an. 340. *Thou art Peter, and vpon thy foundation the pillars of the Church, that is to ſay, the Biſhops, are fortifyed, &c.* In Ep. ad Felicem.

S. Gregory Naz. an. 380. *Loe, how among the*

the Disciples, this is called the Rocke, and hath the foundation of the Church committed to his charge, the rest not thinking much to be put after him.

Orat. de Moderat. in dispensanda. Haeres. 51

S. Epiphanius, an. 390 He chose Peter to be the captaine of his Disciples.

Catech. 2.

S. Cyril of Hierusalem, an. 350. Peter, the prince and most excellent of all the Apostles.

2. In Ioa. 64.

S. Cyrill of Alexandria, an. 430. The prince and head of the rest, first cryeth out, Thou art Christ, the sonne of the liuing God.

Hom. 55. in Matth.

S. Chrysostome. an. 380. He ordayned Peter to bethe pastour of his church to come. And a little after, The pastour and head of the Church was once a poore fisher-man.

In cap. vlt Ioan.

Euthymius, an. 1150. Peter was constituted master of the whole world.

In cap. 1. Act.

Oecumenius, an. 1070. Not Iames, but Peter ryseth vp, as being both more feruent, and also as the president of the Disciples.

Epist. ad Iulian.

S. Cyprian, an. 140. VVe hold Peter the head and roote of the Church.

Lib. 2. con Parmen.

Optatus, an. 370. In this chaire sate Peter, the head of all the Apostles.

In 2. Cor. 12.

S. Ambrose, an. 390. Andrew first followed our Sauiour, yet Andrew receaued not the primacy, but Peter.

Lib. 1. in Iouinian.

S. Hierome an. 380. Among twelue one is chosen, that an head being appointed, occasion of schisme might be taken away. But why was not Iohn

Iohn chosen, that was a Virgin? Because Peter was the elder, and it was not fit, that a youth should be preferred before men of yeares.

S. Augustine an. 400. *Number the Priests euen from the seate of Peter, that is the Rocke, which the proud gates of hell doe not ouercome.* And speaking of Peters repentance, *He cureth the whole bodyes disease, in the very head of of the Church.* *In Psal. cont. par. te Donat.* *Ser. 12. 4. de Temp.*

S. Leo an. 450. *Although in the people of God, there be many priests, and many pastors, yet all of them Peter ruleth properly, which Christ ruleth principally.* *Ser. 2. de assump. sua ad Pontifica.*

(a) S. Gregory, an. 600. *It is manifest to all that vnderstand the Ghospell, that by our Lords owne mouth, the charge of the whole church was committed to the most blessed and prince of the Apostles S. Peter.* *a L. 4. ep. 32. ad Mauric.*

S. Bede, an. 720. *For this cause especially S. Peter receaued the keyes of the kingdome of heauen, and princpality of iudiciary power, that all men might vnderstand, that whosoeuer by any meanes separate themselues from the vnity of fayth, or his society, cannot be absolued from the bands of their sinnes, nor enter the gates of the kingdome of Heauen.* *Hom. in festo Pet. & Paul.*

S. Bernard, an. 1140. *The place wherein thou standest is the holy Land; it is the place of Peter, the place of the prince of the Apostles, wher his feet stood; it is the place of him, whome our* *Ep 127. ad Eugen.*

Lord made Maister of his house, and prince of all his possessions. Many other testimonyes we omit for breuity.

Obiections.

Ob. All the Apostles are said to be foundations of the Church, as well as *S*, Peter, *Ephes 2. 20. &c*.

Ans. All the Apostles are truly said to be foundatiõs of the church: *first*. because they all conuerted Nations to the Faith: *secondly*, because the Church relyeth vpon that doctrine which they taught: *thirdly*, because also they were Rulers of the church; notwithstanding they were subordinate to Peter, euen as the verie foundation of anie building, hath a certaine dependance vpon the principall stone thereof: for which cause, *S*. Peter is not onely the foundation of the church, but also the Rocke, or fundamentall stone, of the foundation it selfe, next after Christ.

Ob. Math. 18. 18. & Iohn. 20. 23. christ said to all his Apostles, *VVhatsoeuer you shall bind vpon earth; shall be bound also in the heauens*.

Ans. Christ heere promiseth, and after actually giueth, full and equal power vnto all his Apostles, not as they were Bishops and ordinarie Pastors, but as they were Legates

Io. 20. & 21.

Legates and Apostles, and that also with a certaine subiection to Peter, as all the Fathers expressely teach.

Ob. Gal. 2. .7, S. Paul signifieth, That vnto him was committed the charge of the Gentiles; and vnto *S.* Peter, of the Iewes.

Ans. The Apostle speaketh not of anie diuision of iurisdiction, but of a particular agreement made betweene him and *S.* Peter, for the speedier and more commodious propagatiõ of the Gospell: for it is manifest, that both *S.* Peter might preach to the Gentiles, and S. Paul to the Iewes. *Act.* 10. & 15. *Mat.* & *Marc. vlt* *Act.* 13, 14, 17, 18 28.

Ob. Galat. 2. 12. S. Paul saith, That he resisted Peter to his face.

Ans. An inferiour person may, vpon some occasions, reprehend his superiour, so it be done with due respect; and therefore the Fathers doe note it for a maruelous token of humilitie in *S.* Peter, that being reprehended by his inferiour, hee obiected not his primacie: *A more rare and holy example* (saith S. Austin) *did Peter giue to posteritie, whereby men are taught, that they should not thinke scorne to be corrected by their inferiours, than did Paul by his teaching, That in defence of the truth, inferiors may boldly reprehend their betters.* 1. *Cor.* 9. 2. *Cor.* 11. *Ep.* 19, c. 2.

Ob. Act. 8. 4. The Apostles sent Peter into Samaria.

Ans. It is no necessarie signe of subiection, nor yet of equalitie, for one to be sent: not of subiection; for *Math.* 2. the Sages were sent into Bethleem by King Heród, who had no power ouer them: not of equalitie; for *Iosue* 22. Phinees sent the High priest, vnto whome by the law of God he was subiect, to the sonnes of Ruben and Gad. Yea, in vsual mãner of speaking, we say one is sent, when hee is onely entreated or persuaded to goe.

Ob. Peter denyed Christ.

Hom. 21. ad Eugen. *Ans.* I answer with S. Gregorie: *Almightie God permitted this, to the end, that he who was to be the Pastor of his Church, should learne by his owne fault, how to be indulgent vnto other mens.*

Ob. If any church were to haue principalitie, it should in reason be Ierusalem.

Ans. As by Christs commming into the world, the Law & Priesthood were changed; so it was reason, that the seat of the High priest should be changed also. And therefore the Tẽple of Ierusalẽ was soone destroyed after Christs death.

Ob. In some ancient pictures, Saint Paul is set on the right hand of Saint Peter.

In annot. ad 50. scrip. loca. *Ans.* Antonius Nebrissensis saith, that in some countries the left hand hath beene accounted the more honourable place, as now in England it is, if it be next the wall: but how-

howsoeuer, in some respects S. Paul may be prefered before S. Peter; as in respect of his writings; and that he conuerted moe of the Nations to the Faith: & the church in celebrating the memorie of the Saints, hath sometimes more regard to the vtilitie they brought to such countries, than to the honour they had vpon earth.

The third point.

That S. Peter died Bishop of Rome.

The proofe.

IT is proued *first* becauſe the church of Rome, as *Caluin* himselfe confesseth, hath euer beene held the principall and chiefest of all other churches in the world; but thereof no other reason can be giuen, saue onely, that the Prince of the Apostles planted his see there.

Secondly, No church in christendome hath euer challenged *S.* Peter for the Bishop of it besides the church of Antioch, & the church of Rome. But that *S.* Peter remained not euer at Antioch, all of that church acknowlege, and common practise confirmeth it, in that Antioch hath neuer had the first place. Now then let our aduersairies shew vs, whither *S.* Peter remoued his seat, when he translated it from Antioch, if not to Rome.

Thirdly, It is confirmed by the vniuersall

consent of all antiquitie.

(a) Can. 3. (b) Tom. 2. (c) 16. (e) Act. 2. & 3. in ep. ad Leon. (d) Act. 2. (e) Act. 8.

Fourthly, By diuers councels; (*a*) the councel of Sardis, (*b*) the first Ephesin councel, (*c*) the calcedon councell, (*d*) the fift and (*e*) sixt councell, out of which we haue, in all, aboue twelue hundred Bishops, the greater part Grecias, who witnesse, that the Bishop of Rome is the true successor of *S.* Peter.

Lastly The learneder sort of Protestants agree with vs in this point: yea *Calvin* himselfe saith, that in regard of so much authoritie, he will not stand in it, that Peter died not at Rome: but whosoeuer wil search ancient Histories, shall find it confirmed by no lesse authoritie, that he died Bishop of Rome; & if anie man will be so impudent, as to reiect all antiquitie, let him tell vs of what church *S.* Peter was Bishop, when hee died at Rome.

The fovrth point.

That the Bishop of Rome by the law of God, and right of succession, is the visible Head of the church.

The proofe.

IT foloweth *first* vpon the premisses: for since the church must alwayes be gouerned by a visible Head, as before is proued, and conseqently, standeth in as great need thereof now, as it did in the Apostles times;

let our aduerſairies ſhew vs, who ſhould ſucceed S. Peter in that office, if not the Biſhop of Rome.

Secondly, It might be confirmed by councels, Teſtimonies of the Fathers, and the continuall practiſe of the Biſhops of Rome, and approbation of the church, in all ages, eue ſince the Apoſtles. But for as much as to declare all this in particular, would be ouerlong, wee will content our ſelues, to ſhew onely, what our learned aduerſaries themſelues freely confeſſe and acknowledge in this point.

For the moſt part then, they all agree in this, that euer after the firſt ſix hundred yeares, our doctrine hath taken place, and that all the Biſhops of Rome haue beene Antichriſt; therefore wee will goe to the ages preceding.

Concerning the *fift* Centurie, or hundred of yeares after Chriſt, the Magdeburgians confeſſe, that in this age there wanted not who auerred, *That antiquitie had attributed the prencipalitie of Prieſthood to the Roman Biſhop aboue all*; That Victor called the Roman church, *The head of all churches*; That *Tiburtius Aſturienſis acknowledged Pope Leo his ſuperioritie*; That ſometimes *Biſhops condemned in Synods, appealed to the See of Rome*; That *Councels requeſted, to haue their Acts confirmed* Cent. 5.

by the Bishop of Rome; That *Leo went about to proue, that singular preheminence was giuen to Peter, aboue the rest of the Apostle*; That *the Roman bishops in this age granted priuiledges to other Archbishops, confirmed them in their Seas, deposed, excommunicated, absolued them, and cited them to appeare before them, determined questions of Faith, appointed generall Councels, & were Presidēts therein &c.* M. Cartwright in his second reply confesseth, that Pope *Celestine*, who liued in this age, *claimed superioritie ouer all Churches*; which Pope, for al that, M. Whitgift in his Defēce tearmeth, *a godly bishop &c.*

Part 1. pag. 512.

P. 588.

Cent. 4. Concerning the *fourth* Centurie, or hundred of yeares after Christ, the Magdeburgians likewise confesse, That in this age, Theodoret appeled to Pope Leo; that Chrysostome appealed to Pope Innocent; That Innocent thereupon decreed Theophilus, Chrysostomes aduersarie, to be excommunicated and dopposed. *Osiander, Caluin, Peter Martyr*, & others confesse, That the famous and ancient Councell of Sardis, consisting of aboue three hundred Bishops, assembled from all part of the Christiā world, decreed Appeales to the Bishops of Rome &c.

4. Instit. cat. 7.

Concerning the *third* Centurie, or hundred of yeares after Christ, Danæus in his answere to Bellarmine, acknowledgeth soueraigne

soueraigne authority to haue been practised by the Popes of that age. The Magdeburgians confesse, That then also Pope Stephen did threaten excommunion to Helenus & Firmilianus, for rebaptizing; That Tertullian did thinke the keyes to be committed to Peter alone, & the church to be builded on him; That S. Cyprian taught, That the Roman church ought to bee acknowledged of all other, for the mother and root of the Catholike church. Cent. 3.

Concerning the *second* Centurie of yeares, or age next after the Apostles, Amandus Polonus, M. Sparke, & M. Whitakers confesse, That Victor then Bishop of Rome, carried himselfe as Pope, or Head of the church; that he excōmunicated the Bishops of the East &c. yet M. Whitgift in his Defence saith, That this Victor was a *godly bishop, and the Church at that time in great puritie*. *Against Io. d'Albines. Cons. Dure, l. 7. Pag. 510.* *See the Protestants Apologie for the Roman church, p. 100 &c.*

All this and much more, doe our learned aduersaries confesse, and freely grant vnto vs, concerning the practise of the Bishops of Rome, within the first six hundred yeares; when also, by the like free acknowledgement, euen of the most learned & wisest of thē, the Roman church was the true church, and the popes were good men, Saints, Virginal Martyrs, &c. Vnto which,

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if wee adde the confeſſed practiſe of popes in the ages enſuing, the vniuerſall approbation of the church, the ſundrie Decrees of Councels, the Conſtitutions of the moſt vertuous and prudent Emperours, the vnanimous conſent of all the ancient and learned Fathers, the religious reuerence euermore exhibited vnto the Roman Biſhops, as well by ſecular Princes, as by ſpirituall, I meane inferiour Biſhops; & laſtly: the reaſon before ſpecified, of the neceſſity of one viſible head ouer the whole church: a wonder it is, that any diſcreet iudgement, conſidering duely ſo much, and ſo ſtrong authoritie, ſhould diſſent from vs in this point.

Aſſertions of Proteſtants.

Melanæthon. *As certaine Bishops are preſidents ouer many Churches, ſo the bishop of Rome is preſident ouer all bishops; and this Canonicall policie, no wiſe man, as I thinke, doth, or ought, to diſallow: for the monarchy of the bishop of Rome is in my opinion profitable to this end, that conſent of doctrin may be retained: wherefore an agreement may eaſily be eſtabliſhed in this article, if other articles could be agreed vpon.* See others before in the firſt point.

In cent. epiſt. Theolog.

THE

The fift point.

That the Bishop of Rome is not Antichrist.

The proofe.

First, Antichrist shall be one particular man, for albeit the name of Antichrist be sometimes atributed in the Scriptures vnto all the wicked, that oppose themselues against Christ. as 1. *Ioh.* 2. euen as on the contrarie, the name of Christ is sometimes attributed to all that haue any similitude or resemblance vnto him, such as are Prophets, Kings, Priests, &c. of whome it is said, Psal. 104. *Doe not touch my Christs*; yet properly, as the name of Christ belongeth onely to Iesus of Nazareth, so the name of Antichrist belõgeth properly to one onely man, who shall with a singular and notable enmitie oppose himselfe against Christ. And this we proue out of the Scriptures. Ioh. 5 43. *I am come in the name of my Father, & you receiue me not: if another shall come in his owne name, him you wil receiue* 2. Thess. 2. 3. *The man of sin shalbe reuealed. Then that wicked one shal be reuealed, whome our Lord Iesus shall kill with the spirit of his mouth.* 1. Ioh 2. 18. *As you haue heard that Antichrist commeth, now there are become manie Antichrists.* Where he plainely sheweth that which we haue said, That there shal be one Antichrist, properly so called, & that there are

are now many Antechriſts, that is to ſay, heretikes, ſo called, for the ſimilitude they haue to the great one, ſo S. Cyprian, *Dan. 7. 11. & 12. chapters*, is prophecyed of a King, who ſhall of ten Kinges which he ſhal find in the world, kill three, & ſubdue the other ſeauen: and Caluin ſayth, that Daniel ſpeaketh litterally of Antiochus, but allegorically of Antichriſt, whome Antiochus did prefigure; therefore, as Antiochus was one determinate perſon, ſo anſwerably muſt Antechriſt be. And ſo accordingly is he fore-told in the Apocalips, *cap.* 13. 17. & 17. 8. The ſame we proue out of the Fathers, by confeſſion of our aduerſaryes. M. Whitaker (*De Antechriſto*) *The Fathers for the moſt part, thought, that Antechriſt ſhould be but one man.* As much confeſſeth M. Cartwright in his ſecond reply, & many others.

Ep. 76. ad Mag.

Irenæus, l. 5.

Secondly, the Ghoſpell muſt be preached through all the world before Antechriſt come, as our ſauiour hath foretold, *Matth.* 14. 14. according as the Fathers expound it; but this is not yet fullfilled.

Thirdly, there muſt be an vtter defection and deſolation of the Roman Empire, before the tyme of Antechriſt, according to that 2. Theſſ. 2. 3. *Vnleſſe there come a Reuolt firſt &c.* Which wordes, moſt of the aun-

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cient Writters, by *Caluins* owne confeſſion vpon this place, expound of a generall forſaking and fall of the Roman Empire: So doth the Proteſtant writer *Scultetus* in his booke, *Of the ſecond comming of Chriſt*,

Fourthly, Enoch and Elias ſhall come, and oppoſe themſelues againſt Antichriſt, a the Prophet Malachie hath fore-told, 4. 5. *Behold, I will ſend you Elias the Prophet, before the day of our Lord come, great and dreadfull &c.* Confirmed by *Eccleſiaſt.* 48. 9. where it is ſaid of Elias; *VVho waſt receiued in a whirle-wind of fire, in a chariot of fierie horſes; who are written in the iudgemont of Times, to appeaſe the wrath of our Lord, to reconcile the heart of the father vnto the ſonne, and to reſtore the Tribes of Iacob.* And cap. 44. 16. *Henoch pleaſed God, & was tranſlated into paradiſe; that hee may giue repentance to the Nations.* And Math. 17. 11. *Elias indeede ſhall come and reſtore al things.* And Apoc. 11. 3. *I will giue to my two witneſſes, & they ſhal prophecie two hundred ſixtie daies.* Confirmed *ſecondly*, by the teſtimonies of the Fathers, Saint Hilarie, Saint Ierome, Origen, Saint Chryſoſtome, Lactantius, Theodoret, Primaſius, venerable Bede, Richardus, Aretas, Saint Damaſcene, Hyppolitus, Saint Gregorie &c. in their expoſitions vpon thoſe places of ſcripture, where Antichriſt is treated of. Confirmed

thirdly

thirdly; becauſe no other reaſon can be giuen, wherefore they two were extraordinarily, & miraculouſly, rapt before death, and are as yet liuing in their mortall fleſh, as wee gather out of the Apoſtle *Heb*. 11. 5. & as the Fathers expreſſely teach; *VVe make no doubt* (ſaith *S*. Auſtin) *but that Henoch and Elias are yet liuing, euen in thoſe verie bodies wherein they were borne*.

L. de o. rig. pccat. c. 23.

Fiftly, The perſecution of Antichriſt ſhall be ſo grieuous, that the externall ſacrifice of the church ſhall thereby ceaſe; proued *Daniel*. 12. 11. by conſent of all Expoſitors vpon thoſe words; *From the time when the continuall ſacrifice ſhall be taken away &c*. Therefore the Biſhop of Rome is not Antichriſt, who maintaineth the externall ſacrifice, but rather the Heretikes are forerunners of Antichriſt, who doe what they can to aboliſh it.

Sixtly, Antichriſt ſhall raigne but three yeares and an halfe; proued *Dan*. 7. 25. & 12. 11 *and Apoc*. 12. where we finde, that the raigne of Antichriſt ſhall laſt for a time, and times, and halfe a time; explicated *Apoc*. 11. *and* 13. by 42. moneths, and by 1260. dayes; which after the computation of the Hebrewes, make iuſt three yeares and an halfe: confirmed *Apoc*. 12. & 20. where it is declared, that the tyme of the Diuels and

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of Antichriſts letting looſe, ſhallbe very ſhort: whereunto is agreeable that of S. Matth. cap. 24. 22. *Vnles his dayes should be shortned &c.* Confirmed further; becauſe Chriſt preached but three yeares and an halfe, therefore it is not likely, that Antichriſt ſhal preach longer. Confirmed thirdly, by the confeſſed doctrine of the ancient Fathers; M. Fox vpon the Reuelation, *Almoſt all the holy and learned interpreters do, by a tyme, tymes, and halfe a tyme, vnderſtand only three yeares and an halfe*. Bullinger in his ſixteenth ſermon vpon the Apocalypſe, *Doubtleſſe all expoſitors, in a manner grounding themſelues vpon this text, haue attributed to the kingdome of Antichriſt, and his moſt cruell perſecution, but three yeares and an halfe*. And thus do not only catholike expoſitors teach, but euen ſome Proteſtants, as namely Zanchius, a very learned man among them, vpon S. Paules Epiſtles to the Philippians, Coloſſians, and Galathians.

Seauenthly. Antichriſt ſhall come but a little before the worlds end; proued, *Dan. 7. Apoc. 12. & 20. Matth. 24. 2. Theſſ. 2. 1. Iohn. 2.* confirmed by the Fathers.

Eightly, Antichriſt ſhall haue a diſtinct and a certaine name and character, which ſuch as are not found to haue in the right hand, or fore-head, ſhall not be ſuffered to buy

buy nor ſell, as appeareth *Apoc.* 13. 17. But what this name or character ſhallbe, no man yet knoweth: but as Marlorat confeſſeth; *There are of this place as many expoſitions, as there are expoſitors, by which it appeareth, that it is a moſt obſcure and enigmaticall place*; therefore Antichriſt is not come yet: for all prophecies, after that they are once fullfilled, be cleare.

Ninthly, Antichriſt ſhallbe a Iew, and the Iewes ſhall receaue him for their long expected Meſſias; proued Ioh. 5. 43. *If another come in his owne name, him you will receaue*: confirmed by the doctrine of the Fathers.

Tenthly, Antichriſt ſhall haue his chiefe ſeat at Ieruſalem; proued *Apoc.* 11. 7. where it is ſaid, That Enoch and Elias ſhall make warre with Antichriſt & ſhal be ouercome and killed by him, & their bodies lye in the ſtreetes of the great citie, where their Lord was crucified: confirmed in like manner by the Fathers; who generally teach, that Antichriſt ſhall ſit in the temple of Salomon.

Eleuently, Antichriſt ſhal publikely denie Ieſus to be Chriſt. 1. *Ioh.* 2. 22. He ſhall extoll himſelfe aboue all that is called God, or is worſhipped; He ſhal ſit in the temple, ſhewing himſelfe as if he were God 2. *Theſſ.* 2. 4. and in confirmation thereof, ſhal work

fayned

fained miracles. Therefore the Bishop of of Rome is not hee; who publikely preacheth Christ, acknowledgeth himselfe a seruant of Christ, yea, and the seruant of his seruants, and approueth onely such miracles, as are wrought in confimation of the Christian faith &c.

Twelftly Antichrist comming vp from most base and low degree, shall by fraud & sleight get the Kingdome of the Iewes; he shall fight with three Kings, to wit, the King of Ægypt, of Lybia, and Æthiopia, and ouercome them; he shal conquer other seuen, & by that meanes make himself Monarch of the whole world, *Daniel* 11. He shall with a numberlesse armie persecute al Christians throughout the world; which is signified by the battell of Gog and Magog, *Apoc.* 20. But none of all this agreeth to the Bishop of Rome.

Thirteenthly, our aduersaries agree not among themselues, about the time of Antichrists discouerie. *Sebastianus Francus*, affirmeth it to haue beene presently after the Apostles: the reformed Church of *Trāsyluania*, that it was about the yeare of our Lord 200: Maister *Napper*, about the yeare. 3133 and that Pope Syluester was the first Antichrist: *Melanchthon* said at the first, it was Zozimus, who was Pope *anno* 402. *Beza* &

Whitakers seeme to think it was LEO: *Fulke*, *Downham*, and *Willet*, giue their first instance in Boniface the third, *anno* 607. *Iunius*, *in* Hildebrand: Maister Fox saith, That Antichrists comming was in the yere. 1300 *Melanchon* (vpon better aduice) *Bucer*, and others, thinke the Turke to be the great Antichrist: *Vitelius*, *Zanchius*, and *Lambertus* thinke, that Antichrist is not yet come; so doe manie other Protestants, as witnesseth Maister Doue in his Sermon of the second comming of Christ.

These contradictions make it more than euident, that the Bishop of Rome is not the Antichrist fore-told by the Prophets: for it is the nature of all prophecies, as on the one side to bee darke and misticall, before they bee come to passe; so on the other side, after that they be once come to passe, then to bee most cleare and manifest.

Lastly, our Sauiour hath expressely promised, That against his church euen Hell gates shall neuer preuaile: But the Bishop of Rome hath (by free confession of most Protestants, for aboue these thousād yeares, and by the like more free and true confessiō of many others, euer since the Apostles) claimed & actually exercised supreame authoritie and regiment ouer the whole church, and hitherto hath preuailed against all

all thoſe that euer went about to depriue him of the ſame; therefore ineuitably, either Chriſt is not true of his promiſe, or elſe the Biſhop of Rome is not Antichriſt.

The sixt point.

That there was neuer any Pope Ioane.

The proofe.

First, This *Androgynus*, or woman Pope, is ſuppoſed to haue ſucceeded Leo the fourth, by the name, of Iohn the eight. But *Anaſtaſius Bibliothecharius*, who liued in thoſe times, and was preſent at the creatiõ of diuerſe Popes, putteth immediatelye after Leo, Benet the third, not mentioning anie Iohn or Ioane. So alſo *Ado*, who likewiſe liued at the ſame time.

Secondly, The Greeke Writers, *Zonaras Cedrenus*, *Ioannes Curopalatas*, and others, who were ill-willers to the Roman Biſhops, and therefore would with all their hearts haue taxed them with that ſtaine, had it beene true, yet make no mention of it.

Thirdly, *Martinus Polonus*, who (of al ancient Writers) is the ſole relator of this fable (for thoſe pretended teſtimonies in *Sigebert*, *Marianus*, *Scotus*, *&c.* are forged, and no ſuch thing found in their manuſcripts now extant, neither, yet in the ancient copies of

their workes was a verie ſimple man, and relateth manie other fables for true hiſtories, as well as this. And moreouer, his narration of this fable is replete with manie and palpable vntruths: for hee ſayth, That this womã was borne in Englãd at Moũts; whereas in England there is no ſuch place: That ſhe ſtudied at Athens; when all the world knoweth, that then there was no ſuch Vniuerſitie; with diuerſe other the like abſurdities.

Fourthly, Leo the ninth obiected againſt Michael, Biſhop of Conſtantinople, That manie Eunuchs had beene aduanced to that See, and among them, one woman. But certainely, Leo, out of his diſcretion, would neuer haue done ſo, might the Greciãs haue returned the ſelfeſame ſtaine vpon the See of Rome.

THE

THE FIFTH CONTROVERSY OF THE Efficacy and number of the Sacraments.

THE FIRSTH POINT.

That the Sacraments of the new Law doe, by vertue of Christs paſſion, and by his inſtitution, conferre grace to the worthie receiuers, as true and proper inſtrumentall cauſes of the ſame.

THE Sectaries in this age, for the moſt part, teach the contrarie; affirming, That the Sacramẽts are cauſes of grace no otherwiſe, than is a Sermon, that is to ſay, by onely ſtirring vp or nouriſhing faith; & that, ſpeaking properly, they are rather ſignes of that grace, which in very deed onely faith doth conferre, thã true cauſes of grace themſelues. The Catholike doctrine is, that the Sacraments themſelues, receiuing their efficacy from

Christs merits and passion, do by his institution conferre iustifying grace to the worthy receauers, as true causes instrumentall of the same grace; like as corporall medicines doe conferre health to such sicke persons, as are fitly disposed for the receiuing of them, being themselues true and proper instrumentall causes of the same health.

Proofe out of the Scriptures.

Luc. 3. 16. *I baptise you with water* (saith S. Iohn) *He shall baptise you in the Holyghost*. In which words is put so much difference, betweene Iohns Baptisme and Christs, as is betweene water & the Holy-ghost: But Iohns Baptisme was as forcible to stirre vp Faith, as Christs; for there was externall ablution, and a word of promise in faith of the Mediatour; therefore the efficacie of Christs baptisme, signified by the Spirit, did import some greater matter, to wit, Grace.

Marc. 16. 16. *He that beleeueth, and is baptised, shall be saued*. Here loe is attributed vnto Baptisme a force of sauing; & that not by onely stirring vp of faith; for then faith should be made an effect of the Sacrament, whereas here faith is put first: and absurd it were, first to put the effect, and afterward

afterward the cauſe; like as if a man ſhould ſay, Whoſoeuer ſhall be cured, & ſhall take ſuch a medicine, ſhall be whole.

Iohn. 3. 5. *Vnleſſe a man be borne againe of water & the ſpirit, he cannot enter into the Kingdome of God.* Now, what is it elſe to be borne againe of water, ſaue onely to be renewed in ſpirit by grace? Neither can it be ſaid, That to be borne againe of water, is to be borne againe of the faith that the water ſtirreth vp; for ſo, Chriſts propoſition ſhould bee falſe: *firſt*, becauſe by many other waies than by water, faith may be ſtirred vp: *ſecondly*, becauſe in infants faith is not ſtirred vp, whileſt they are baptized: *thirdly*, becauſe ſince Chriſt ſaid nothing before touching faith, it is not likely, that here he deliuereth the reaſon of ſtirring it vp: *Laſtly*, becauſe had he intēded ſo to doe, hee would, without queſtion, haue ſaid, Vnleſſe a man be borne againe of *the VVord* &c. ſince by the Word, faith is moſt commonly ſtirred vp.

Act. 2. 38. *Be euerie one of you Baptiſed, for remiſſion of your ſinnes.* And Act. 22. 17. *VVhat tarrieſt thou? be Baptiſed, & waſh away thy ſinnes.* In which places is attributed vnto Baptiſme, remiſſion of ſinnes; not onely, for that Baptiſme doth ſtirre vp faith; for thoſe vnto whome this was ſpoken, had faith

Act. 8. The holy Ghoſt, and grace, is giuen by impoſition of handes, that is, by Confirmation, and Ordination: if then thoſe two (which moſt of our aduerſaryes do hold to be Sacraments, but improperly) doe yet conferre grace: how much more thoſe, which they confeſſe to be properly Sacraments?

1. Cor. 10. 17. *Being many, we are one bread, one body, all that participate of one bread.* And how ſo? but becauſe that the bread of the Euchariſt, doth by conferring grace, as a true cauſe thereof, nouriſh and increaſe the life of the myſticall body: For thereupon do we gather, any mẽbers to be of the ſame phyſicall body, becauſe the ſame food nouriſheth al of them, as a true cauſe of the ſame nouriſhment.

Ephel. 5. 25. *Chriſt loued the Church, cleãſing it by the lauer of water.* Tit. 3. *He hath ſaued vs by the lauer of Regeneration.* But if ſo be we were not inwardly cleanſed by the water, as by a true inſtrumentall cauſe, but that the water were (as our aduerſaryes teach) only an efficatious ſigne, wherby God wil ſhew, that he cooperateth therwith; then truly, we are no more properly ſayd, to be cleanſed and ſaued by Baptiſme, then by any other action ſtirring vp fayth, which at the ſame tyme is done.

Proofe

Proofe out of Councells.

The (a) Nicen councell, turned out of Greeke by Alphonſus Piſanus; (b) the firſt Conſtantinople; the (c) Mileuetian; the (d) Aurauſican; the (e) Florentine; the (f) Tridentine.

(a) Doctr. de Baptiſms.
(b) In ſimbol.
(c) Can. 2.
(d) Can. 55
(e) In Decret. de vnion.
(f) Seſſ. 7. Can. 6.

Proofe out of the Fathers.

Greeke Fathers:

Iuſtin. *in apolog. ad Antonin.* Clemens Alexandrinus, 1. *Pedagog.* 6. Origen, *Hom.* 14. *in* 2. *Luc.* Cyril, *Catech.* 3. Baſil, *de Spiritu ſancto cap.* 15. Greg. Nyſſen, *de Bapt.* Chryſoſtome, *Hom.* 39. *in Gen.* Cyril Alex. 2. *in Ioh.* 42. Theodoret, *in* 10. *ad Hebræos.* Damaſcene, 1. *de fide* 10. Theophilact, *in* 3. *&* 5. *Ioannis.* Oecumenius, *in* 10. *ad Hebreos, &c.*

Latine Fathers.

Tertullian, *de Reſurrectionis &c.* Cypriã, *l.* 2. *ep.* 2. *ad Donat.* Lactantius, 7. *de diuin. Proæm. cap.* 5. Sylueſter Pope, *Apud Niceph.* 7. *cap.* 33. Ambroſ. 2. *de pœnitentia*, 2. Optatus, 5. *cont. Parmen.* Auguſtin, 4. *de Baptiſmo* 22. *&c.* Leo, *Serm.* 5. *de Natali Domin.* Greg. *lib.* 9. *ep.* 39. Bernard, *Serm. de cœna Domini &c.*

Con-

Confeſsion of our Aduerſaryes.

Zuinglius, *The old Doctors thought the ex-*
Tom. 2. de Baptiſ. *ternall water of Baptiſme, to be of value towards the purging of ſinne.*

In loc. com Muſculus, *Auguſtine did affirme, the Sacraments of the New Teſtament to giue ſaluation.*

Cent. 2. c. 4. col. 47. The Magdeburgians confeſſe as much of S. Cyprian, of Iuſtin, Clement. &c.

Proofe by Reaſons.

The firſt reaſon. If the Sacrament of Baptiſme did not truly conferre grace, but had beene inſtituted only for to ſtirre vp fayth; in vaine then were it adminiſtred to Infants, ideots, madde perſons, &c. in whom fayth cannot poſſibly be ſtirred vp, ſince they are not capable of any.

The ſecond Reaſon, Sacramentall wordes and ſignes depend vpon Gods only inſtitution; but meere ſignes, hauing nothing but a ſignifying force of ſtirring vp the mind, may be inſtituted euen as well by men (for Greeke words, written by men, do as forcibly ſtirre vp the mind, as the Hebrew, that were written by God; and as forcibly do the trumpets of heathens ſtirre men vp to warre, as the trumpets that God commāded to be made, *Numb.* 10.) therefore, the Sacra-

Sacraments are not bare signes, but they haue besides, giuen vnto them by Christ, some supernaturall vertue.

The third reason. Moreouer, the Sacraments depend also vpon Christs death and passion; for which cause, the ancient Fathers all teach, that they flowed out of Christs pierced side; therefore, some more vertue is giuen to them, by force of Christs passiō, than meerely to stirre vp faith, in that manner as a Sermon doth: for very vnaptly were it said, That a Sermon floweth out of Christs side; and no need of Christs passion, to worke this effect, that a thing may signifie, or stirre vp faith.

The fourth reason. The figures of any thing ought to be of lesse perfection, than the things figured by thē: But if the Sacraments of the new Law, do not truely & properly conferre grace, the figures of them, in the Old Testament, were more perfect than they are; as, the water of the Floud, which really and truely saued Noe, and others, in the Arke; Circumcision, which did truely and effectually cut away the flesh; The water of Expiation, *Numb*. 19. The water of Iordan, *Iosue*, 3. & 4. & 4. *Kings*, 5. The miraculous Pond, *Iohn* 5. The water of Siloe, *Iohn* 9. The water of the Rocke, *Exod*. 16. &c. For all these, according to the ancient

cient Fathers, were figures of Baptiſme,

Laſtly, For the reaſon aforeſaid, and by conſent of all the ancient Fathers, the Sacraments of the new Law are more excellent, and efficacious, than were thoſe of the old Law; for thoſe were but figures of theſe. But certainely, no important difference can be put betweene the one & the other, ſaue onely, that theſe do conferre grace, as true cauſes thereof, whereas thoſe did not: nay, were it otherwiſe, thoſe of the old law were the more excellent of the two, or at leaſt no meaner; for they did truly ſignifie grace and remiſſion of ſinnes, and were eũe as effectual to ſtirre vp faith, as are theſe other.

Proteſtants that ſeeme to agree with vs in this point.

Melanchon, *Zuinglius opinion is to be reiected, who iudgeth of ſignes onely after a ciuill manner, as though the Sacraments were onely notes of profeſſion &c.* Oſiander *in Enchirid. &c.* Iacobus Andreas *in Epit. coloq. Montisbelgar.* D. Bilſon *in his true Defence, part. 4.* M. Hooker *in his Eccleſiaſticall policie, l. 5. ſect. 57.* M. Whitaker *contra Duræum, l. 8. &c.*

in c. 4. ad Rom.

Solutions to our aduerſaries obiections, may be gathered out of the Controuerſie of Iuſtification;

Iuſtificatiõ; for they all relye vpon this falſe ſuppoſition, That onely faith doth iuſtifie.

The second point

That the Sacraments of the Church, truely and properly ſo called, are ſeuẽ in number; namely, Baptiſme, Confirmation, Euchariſt, Pennance, Extreame Vnction, Order, and Matrimonie.

The proofe.

OF Baptiſme, and the Euchariſt, our aduerſaries ſeeme to make no doubt; therefore we will proceed to the reſt.

Of Confirmation.

That *Confimation* is a Sacrament, it is proued *firſt*, becauſe therein is found whatſoeuer is requiſite to the eſſence of a true and proper Sacrament of the new Law; for thereunto are onely requiſite three things: *firſt*, a promiſe of grace; the *ſecond*, a ſenſible ſigne with a word, being the meanes, or organ, whereby that promiſe is applyed; the *third*, a commandement of God for the miniſtration thereof. A *promiſe* to Confirmation, we haue *Ioh.* 14, 15, & 16. *Luc the laſt. Act.* 1. &c. The ſenſible *ſigne*, or means, whereby that promiſe is ordinarily applyed, we find to be impoſition of hands, Act. *S.* 17 *Then did they* (ſaith the Scripture) *impoſe their hands vpon them*,

them, & they receiued the Holy-ghoſt. A *commandement* of God for the adminiſtration of the ſaid meanes, we gather by neceſſarie conſequence; for no man can inſtitute a Ceremonie, vpon the application whereof, the grace of the Holy-ghoſt ſhall follow. But the Apoſtles did confidently and ordinarily vſe impoſition of hands vpon the baptized, to the end, that therby the Holy-ghoſt might come vpō thē, *Act.* 8. & 19. *Heb.* 6. &c. Therfore it muſt needs follow, that eyther the Apoſtles did amiſſe (which were abſurd to ſay) or elſe, that they had commandment giuen them by Chriſt our Sauiour, to doe what they did.

Secondly, That *Confirmation* is a Sacrament, theſe Councels expreſſely declare: Elibert. *Can.* 38. Arelatenſ. 1. *Can.* 8. Arelatenſ. 2. *Can* 17. Laodicen. *Can.* 7. Aurelianēſ. *apud Gratian.* Meldenſ. *apud Gratian.* Hiſpalenſ. 2. *Can.* 7. Concil. ſub Bonifac. *in tom.* 3. *Surij.* Conſtantinopol. 3. *Can.* 7. Floren. *in inſtruct. Armenorum* Trident *Seſſ.* 7. The three laſt generall Councels.

Thirdly, The ſame teach theſe ancient Popes and Fathers..

Popes.

Clemens Roman 3. *Conſtitut* 10. &c, Vrbanus, *in epiſt. decretal.* S. Cornelius, *in epiſt. ad Fabium Antiochen. apud Euſeb.* 6. *hiſt.* 33. S. Mel-

Melchiades, *epist. ad episcopos Hispan.* S. Eusebius, *epist.* 3. S. Innocent. *epist.* 1, *ad Decentium c.* 3. S. Damasus, *epist.* 4. S. Leo *epist* 86. Iohn 3. *ad episc. German.* Greg. 1. *l.* 3. *epist* 9. &c. Innocent. 3. *capit. cum venisset, extra, de sacra vnctione &c.*

Greeke Fathers.

Dionysius Areopagyta, *de Eccles. hierarch. c.* 4. clemens Alexandrinus, *apud Euseb. l.* 3. *c.* 17. Iustin. *q.* 137. Origen, *hom.* 8. *in Leuitic.* cyril, *catech.* 3. Nazianzene, *Orat. in S. Lauacrum.* Amphilochus, *in vita S. Basily.* Theodoret, *in c.* 1. *cant.* Damascen. 4. *de fide*, 10. &c.

Latine Fathers

Tertullian, *Lib. de Resurectione carnis. S.* Ciprian, *l.* 1. *ep. vlt.* Eusebius Emissenus, *Serm. de pentecost.* Prudentius, *in psychomach.* Pacianus, *lib. de Baptismo. S.* Ambros. 3. *de sacramentis*, 2. *S.* Hierome, *dialog. cont. Luciferian. S.* Augustine, *contra literas Petilian. lib.* 2. *cap.* 104. and *Tract.* 3. *&* 6. *in epist. Ioan.* S. Bede, *in* 6. *Luc.* Rabanus, 1. *de institut. cleric* 30. Amalarius. 1. *de off. Eccles. ast.* Hugo, 2. *de Sacramentis, part.* 7. and others.

Confession of our aduersaries.

Caluin, 4. *institut.* 17. *I am not ignorant, how ancient the vse of Chrisme is, and how not long*

long after the Apostles &c. Chemnitius, *in Examen. part.* 2. taxeth, for the catholike doctrine, *S.* Cyprian, the Laodicene Councell, Melchiades, Cornelius Tertullian, & others. *Fourthly*, The selfe same teach these Protestant authors; D. Covel, *in his modest examination &c.* M. Hooker, *in his Ecclesiasticall policie, l.* 5. *sect.* 66. The Communion booke, printed *anno* 1574. *in the tract of Confirmation*, acknowledged by the Ministers of *Lincolne* Diocesse, who in their abridgement, *pag.* 76. thus say, *The Communion booke giueth to Confirmation the definition of a Sacrament &c.*

Of Pennance.

That *Pennance* is a Sacrament of the new Law, truly and properly, it is proued *first* out of the scriptures, Iohn. 20. 22. *As my Father hath sent me, I doe also send you &c. VVhose sinnes you shall forgiue, they are forgiuen them, and whose you shall retaine, they are retained*. For here we haue an *externall rite, and signe*, to wit, iudiciall absolution, in those wordes,: *VVhose sinnes you shall forgiue*; we haue a *promise of grace* annexed therunto, in those, *They are forgiuen them*; we haue a *commandement* in those, *As my father hath sent me, I do also send yon*. Wherupon the Apostle, 2. Cor. 5. 18. *God* (sayth he) *hath giuen vs the ministery of Reconciliatiou &c.*

Secondly,

Secondly, out of the Fathers: Tertullian, *l. de panitentia*. *S.* Cyprian, *Ser de ablut. ped.* S. Ambroſe, 1. *de penitent.* 7. &c. *S.* Ierome, 1. *cont. Pelagian*. S. Auſtin, *Epiſt.* 180. *S.* Chryſoſtome, 3. *de Sacerdotio*. Theodoret, *in epit. diuin decret. c. de penitent. S.* Cyril, *l.* 12. *in Iohn, c.* 56. S. Leo, *ep.* 91. *ad Theodor*. Victor Vticenſis, *l.* 2. *de perſecutione Vandalic*. Victor Cartennenſis, *de panitentia. c.* 20. Concil. Trident. *Seſs.* 14. *Can*, 1.

Thirdly, by the teſtimonie of the vniuerſall Church; which alwaies, and euen by our aduerſaries confeſſion, for theſe fiue hundred yeares, hath numbred Pennance among the Sacraments; therefore either the church all that while hath erred groſſely (which before is disproued) or elſe Pennáce is a Sacrament.

Laſtly, Some of our aduerſaries (eſpecially the Lutherans) grant Pennance to be a Sacrament.

Of Extreame Vnction.

That *Extreame Vnction* is a true and proper Sacrament, it is in like manner proued; *firſt* out of the Scripture; Saint Iames 5. 14. *Is any man ſicke among you? let him bring in the Prieſts of the Church, and let them pray ouer him, anoiling him with oile in the name of our Lord* (loe the externall rite:) *and the prayer of*

faith shall saue the sicke; and our Lord shall lift him vp; and if he be in sinnes, they shall be remitted him. Loe a promise of grace. The commaundement is euidently gathered by those generall words, *Is any man sick? let him &c.*

Secondly, it is proued by the testimonie of the ancient church. Innocent. 1. *epist.* 1. *ad Decent. c.* 8. Innocent. 3. *cap. cum venisset, de sacra vnctione*. Concil Nicæn. 1. *Can.* 69. Concill. Cabilonens. *Can.* 48. Concil. Wormatiens. *Can.* 72. Meldense, *apud Burchard. l.* 4. *Can.* 75. Aquisgranes. 2. *Can.* 8. Concil. Mogunt. *sub Rabano, Can.* 26. Florent. *In instruct. Armenorum.* Tridet. *Sess.* 14. *Can.* 1. Origen, *hom.* 2. *in Leuitic.* S. Chrysost. 3. *de Sacerdotio*, S. Austin *in speculo*, & *serm.* 215. *de temp.* Beda, *in* 6. *Marc.* & 5. *Iacobi.* Theophilact. *in* 7. *Marc.* Oecumenius, *in* 5. *Iacobi.* Alcuinus, *de officijs diuinis, cap. de infirmis.* Amalarius, 1. *de offic. Eccleſiaſt.* 12. Petrus Damiani, *Ser.* 1. *de dedicatione Tẽpli.* Hugo. 2. *de Sacramentis, part.* 15. *c.* Bernard, *in vita S. Malachiæ*, &c.

Of Order.

First, we haue an *externall rite*, to wit; impoſition of hands, 1. Tim. 4. 14. A *promiſe* of grace there alſo: *Neglect not the grace that is in thee, which is giuen thee by prophecie, with impoſition of hands.* And ſo 2. Tim, 1. 6.

I admonish

I admonish thee, that thou resuscitate, the grace of God, which is in thee, by the imposition of my hands. The institution and *commandement*, Ephes. 4. 11. *He gaue some Apostles, some Euangelists, other some Pastors and Doctors* &c. But these three, in the iudgement and doctrine of our aduersaries, suffice to make a true & proper Sacrament of the new Law.

Secondly, it is confirmed by the Tradition of the Church, and Fathers: Innocent. 1. *epist.* 18. *ad Alexander*. Leo. 1. *ep.* 81. *ad Dioscorum*. Anastasius 2. *epist: ad Anast. Imperator: c:* 7: S. Gregor: 1: 4: *Commentar: in l: Reg: c:* 5: Concil Chalcedon, *Can*: 2: Bracarens: 2: *Can*: 3: Florentin. *in decreto vnionis*. Tridentin. *Sess:* 13: *Can*: 3: Dionysius, 5: *Eccles. hierarch.* S. Iohn Chrysostome, *l.* 3. *de Sacerdotio*. Tharasius, *in epist, ad Adrian.* Theodoret, *in* 1: *Tim*: 5: Theophilact, & Oecumenius, *in* 2: *Tim*: 1: *S:* Cyprian, *de operibus cardinalibus*. *S.* Ambrose, l: *de dignitate Sacerdotali, c:* 5. S. Ierome, *Dialog: contra Luciferianos*: S: Austin, 2: *cont Parmenian*: 13: & *l:* 1: *de baptismo, c:* 1: &c:

Thirdly, by the doctrine of some learned Protestants. Melancthon, *in loc. com.* *I like it exceeding well, That Order, as they tearme it, should be numbred among the Sacraments of the Church.* M. Hooker, *in his Ecclesiasticall policie, l.* 5. *sect.* 77. M. Bilson, *in his perpetuall* *Edit.* 1597

Gouernement; who alleadgeth alſo Caluin, 4. *inſtit.* 19: for the ſame opinion, &c.

Of Matrimony.

Firſt, we find the very word (*Sacrament*) giuen to Matrimony, *Epheſ.* 5. 32. and in the Greeke text, the word (*Myſtery*) which importeth as much.

Secondly, We haue an *externall rite*, to wit the viſible cõtract between man & womã: for of that, the Apoſtle ſpeaketh in the place aforeſayd, according to *S.* Chryſoſtome, S. Hierome, S. Gregory Nazianzen, and all the reſt of the Fathers; we haue *Gods inſtitution*, Gen. 2. and Matth. 19. a *promiſe* of grace we gather by neceſſary inference: Marriage, among chriſtians, doth ſignify the coniunction of Chriſt with his Church not only in conformity of nature, but alſo in ſpirituall loue: But that cannot be ſignifyed, vnles beſides the ciuill contract, there were alſo a ſpirituall vnion of the minds of the husband and wife. Therefore, ſince Almighty God hath for that end inſtituted Matrimony among the faythfull, no doubt he therein conferreth his grace, without which, the ſayd ſpirituall vnion cannot be had. And it is confirmed out of other places of Scripture, 1. *Tim.* 2. 15. and 1. *Cor.* 7. and 1. *Theſſ.* 4. *&c.*

Thirdly

Thirdly, We haue, as to the reſt of the Sacraments, ſo to this, the ioynt conſent of all the Ancients. Irenæus, *lib.* 1. *cap.* 1. Leo, 1. *epiſt.* 92. S. Chryſoſtome, *hom.* 20. *in epiſt. ad Epheſ.* S. Ambroſe, 1. *de Abraham*, 7. Siricius *epiſt.* 1. *cap.* 4. Innocent, 1. *epiſt.* 9. S. Cyril, 2. *in Ioan.* 22. S. Auguſtine, *lib. de fide & operib. cap.* 7. *In our marriages* (ſayth he) *the ſanctity of the ſacrament is of more value, then the fecundity of the wombe*. Concil. Florent. *in literis vnionis*, *The ſeauenth is the Sacrament of Matrimony, which is a ſigne of the coniunction betweene Chriſt and his Church, according to the Apoſtles ſaying, This is a great Sacrament*. The councell of Trent, *Seſſ.* 24. *Can.* 1, *&c.*

Proteſtants approuing ſeauen Sacraments.

The Proteſtant Diuines, aſſembled in the conference at Lypſia; witneſſe Illiricus *in adhortatione ad conſtantiam in agnita Chriſti Religione &c.* Thoſe alſo in the conference at Ratisbon, *anno* 1541. of whome Bucer, *The Proteſtants* (ſayth he) *did, without any difficulty, admit of ſeauen Sacraments.* *In act. colloq. Ratiſ.*

Congruentiall reaſons; making probable the ſeptenary number of Sacraments.

The firſt reaſon is drawne from the ſimilitude of this our corporal life; vnto which

of mans part, three thinges are required essẽtially, to wit, Generation, Augmentation, Nutrition; and other two accidentally, to wit, a remedy against sickneſſe and diſeaſes, and a remedy against the remainders therof: *of the Common-wealths part* are required, Parents to propagate the corporal life, and Magiſtrates to order it. So therefore proportionably is required in the ſpiritual life, Regeneration, and that by Baptiſme; Augmentation, by Confirmation; Nouriſhmẽt by Euchariſt; a remedy againſt the diſeaſe of ſinne, by Pennance; a remedy againſt the remainders of ſinne, by Extreame-Vnctiõ, by Matrimony, mẽ are propagated to Gods ſeruice; and by Order they are gouerned.

The ſecond Reaſon is drawne from the nũber of our ſinnes and wounds; for Baptiſm is againſt originall ſinne; Pennance againſt actuall; Vnction, againſt the remainders of ſinne; Confirmation, againſt infirmity; Euchariſt, againſt malice; Matrimony, againſt concupiſcence; Order, againſt ignorance.

The third, from the number of vertues: Baptiſme anſwereth to Fayth; Confirmation, to Hope; Euchariſt, to Charity; Pennance, to Iuſtice; Vnction, to Fortitude; Order, to Prudence; Matrimony, to Temperance.

The

The fourth, from the celebration of the ſeptenary number, in the expiations of the Old Teſtament. See *Exod.* 29. *Leuit.* 4. 8. 13. 14. 15. 16. 23. *Numb.* 19. *Deut.* 15. 2. *Paral.* 29. *Iob the laſt* 4. *Kings* 5. &c.

THE SIXTH CONTROVERSY, OF THE Neceſſity of Baptiſme.

THE FIRST POINT.

That the Sacrament of Baptiſme is, by Chriſts inſtitution, a neceſſary meanes to ſaluation.

Proofe out of the Scripture.

IOhn 3.5. *Vnleſſe a man be borne againe of water and the ſpirit, he cannot enter into the Kingdome of God*. Which words do properly denote a meães to come by ſaluation, as *S*. Auguſtine proueth, *l.* 1. *de peccat. meritis & remiſſ. c.* 30. and as it appeareth by the reaſon which followeth, *That which is borne of flesh, is flesh &c.* and *yee muſt be borne againe*, ibid. v. 6.

Councels.

In the councel of Carthage, and the Meleuitan councell, the opinion of thoſe that held, infants may be ſaued without Baptiſme, was condemned for hereſy (*See S. Auguſtine ep: 90: & 92:*) wherunto is conformable the Councell of Trent, *Seſſ. 6. can. 3. & ſeſſ. 7. can. 5.*

Fathers.

Siricius, *ep. 1. ad Himeric. c: 2:* Innocent 1: *ep, 26, ad concil, Meleuit.* Leo 1. *ep, 80, ad Epiſc, Campania:* Irenæus *l, 3, c, 19,* Origē *in c, 6, ad Rom,* S, Naz, *orat, in ſanct, lauac,* S. Baſil, *orat, 13, de exhortatione ad Baptiſ,* S. Cyprian, *l, 3, ep, 8, ad Fidum,* S. Ambroſe *l, 2, de Abraham, cap, vlt,* S. Hierome, 3, *contrà Pelagian,* S. Auguſtine, *l, 1, de peccat, meritis & remiſſ, c, 16. 23, 24, 27, & l, 31, de Origine animæ cap, 9. Doe not beleeue,* ſayth he, *do not ſay, do not teach, that Infants preuented by death before their Baptiſme, may obtayne remiſsion of originall ſinne, if thou wilt be a catholike.* The like wordes he hath in his 20. Epiſtle to s. Hierome: Adde vnto theſe, Proſper, Fulgentius, s. Bernard, & the reſt.

In Whitgifts defence pag. 522.

Confeſsion of our Aduerſaryes.

M. Cartwright, *Auguſtine was of the mind that*

that children could not be ſaued without baptiſme. As much confeſſeth Muſculus both of s. Auguſtine and many other Fathers. *Loc. com. de Baptiſ.*

Proteſtants approuing this point.

Vrbanus Regius, Hoffmannus, the confeſſion of Auſpurge, M. Bilſon *in his true defence, part.* 4.

Obiections.

Ob. The children of the faithful are borne free from all guilt of originall ſinne, in regard, the ſame is not imputed vnto them: threfore, though they die without Baptiſme, they ſhal not withſtáding bee ſaued; and conſequently, Baptiſme is no neceſſarie meanes to ſaluation. So *Caluin*, Zuinglius, Bucer, &c.

Anſ. The *Antecedent* is moſt falſe, and directly repugnát to the doctrine both of the Scriptures and Fathers: To the doctrine of the Scriptures; (for *firſt*, Iacob and Eſau were children of faithfull parents, yet God loued Iacob, and hated Eſau, before that either of them had done good or euill, *Rom.* 9. 13. *Secondly*, Dauid was alſo a child of the faithful, yet he ſaith of himſelfe, *I was conceiued in iniquities, and my mother conceiued me in ſinnes*, pſal. 50. 7. *Thirdly*, the apoſtle teacheth expreſſely, That all are borne in originall ſinne, *Rom.* 5. 12. and 1. *Cor.* 15. 22. Repugnant

nant likewiſe to the doctrine of the fathers; who all, with one conſent, affirme, that Chriſtians are not borne, but made. But our aduerſairies, in confirmation of the *Antecedent*, obiect verie commonly two places of Scripture: the *firſt* is, Gen. 17. *I wil be thy God, and thy Seedes after thee &c.* I anſwere; this promiſe vnto Abraham, is literally meant of earthly felicitie: and although miſtically it may be applyed to remiſſiō of ſinnes; yet not by carnall propagation, būt by ſpiritual regeneration in Chriſt, which ismade by Baptiſme. The *ſecōd* place is, 1. 7. 14. *The man an infidel, is ſanctified by the faithful woman &c. otherwiſe your children ſhould be vncleane; but now they art holy.* I anſwere; Howſoeuer this place be vnderſtood, it cannot make for our aduerſaries: for like as the infidel man is not ſanctified by only cohabitatiō with a faithful woman, ſo neither infants, by their only being the children of faithfull parents: therfore, *S.* Ambroſe, *S.* Thomas, & S. Anselme &c. hold, that the Apoſtle ſpeaketh here ōly of a certaine ciuill ſanctification, and meaneth nothing elſe, but that if one of the parēts be faithfull the child is not illegitimate, or a baſtard.

Ob. If Baptiſme be a neceſſarie means to ſaluation, it followeth, that manie infants are damned, without their owne default; which

which ſeemeth diſagreeable to Gods mercie.

Anſ. Gods mercie is aboundantly ſhewen to mankind, in that he hath prouided remedies ſufficiēt for al mē to be ſaued: of which remedies, if any be depriued, through default either of themſelues, or other men, or by chance; then is their being ſo depriued, to be aſcribed accordingly either to themſelues, or or to other men, or to chāce, and not to anie defect of Gods mercie. And therfore our aduerſaries truly hold, That the children of vnbeleeuing parents, if they be not baptized, are damned. Looke then how they can defend, Gods mercie to ſtand with the damnation of ſo manie children vnbaptized, as are borne of vnbeleeuing parents; and ſo will we defend his mercie may ſtand with the damnation of thoſe vnbaptized children that are borne of beleeuing parents; ſince God is tyed no more to the one, than to the other.

The second point.

That in cauſe of neceſſitie, when the ordinarie Miniſter is not preſent, lay perſons may adminiſter the Sacrament of Baptiſme.

Proofe out of the Scripture.

Circūciſion was a figure of Baptiſme; and, as *Caluin* holdeth, was euen as effectu-

fectual: but *Exod.*4. Sephora circúciſed her ſonne in time of neceſſitie, therefore as lawfull is it for lay perſons, though they be women, to baptize in the like neceſſity. Caluin obiecteth, this was rathly and fooliſhly done of Sephora, eſpecially her husband Moyſes being thē preſent. *I anſwere*, though Moyſes were preſent, yet was he not able himſelfe to circumciſe his ſonne, his ſenſes being in a manner taken away with amazement and terror of Gods threatening to kill him, and therefore his wife was enforced to doe it, as all Chatholike Expoſitors affirme; yea and as *Caluin*, vnwittingly contradicting himſelfe, admitteth. Beſides this of Sephora, there are other examples in the new Teſtament, that confirme this point. *Act.*9.18. Ananias baptized Paul; yet was Ananias a lay man (for this was in the firſt yeare after Chriſtes paſſion, when there were no Biſhops, nor Prieſts, beſides ſeuen, wherof he was none.) So *Act.*10.48. Peter commāded, That Cornelius and his familie ſhould be baptized by the brethren that came with him. And *Act.*2.41. there were three thouſand baptized vpon one day; which could not conueniently be done by the Apoſtles alone.

See S. Auguſt. q. 11. in Exod.

Lib. 4. inſt cap. 15.

Proofe

Proofe out of Councels, and Fathers.

Concel. Nicæn. Concil. Florentin. Tertull. *l.* 1. *de Baptiſ.* Ruffinus, 10. *hiſt.* 14: *S:* Ambroſ: *in c:* 4: *ad Epheſ: S:* Auſtin, *l:* 1: *contra Parmen:*

Confeſſion of our aduerſarie.

Caluin 4, inſtitut, 15, *Almoſt from the verie beginning of the Church, it hath been vſually receiued, for lay perſons to baptize in danger of death, if the miniſter were not in place,*

THE SEAVENTH CONTROVERSY.

OF THE EVCHARIST.

THE FIRST POINT.

That in the Euchariſt, or moſt bleſſed Sacrament of the Altar, is really, truely, & ſubſtantially, contained the very body & bloud of Chriſt our Sauiour, vnder the ſenſible formes of bread & wine.

Proofe out of the old Teſtament.

BY the figurs of this moſt bleſſed ſacrament in the old teſtament, the catholik doctrin is manifeſtly proued thus: The figures ought neceſſarily to be

be of meaner dignitie than the thing figured, *Coloss.* 2. 11. *Heb.* 10. 1. But if the Eucharist were no more but simple and naturall bread, signifying Christs bodie, & not his verie bodie it selfe, then should the figures thereof be no whit inferiour in dignitie to the Eucharist it selfe; yea, some figures should be more excellent than it.

The figures that should be equall vnto it, are the bread of Melchisedech, *Gen.* 14, the bread of Proposition, *Exod.* 40, 21, the bread of the first fruits, *Leuitic.* 23, 10, the bread wherwith Elias was strengthned, 3, *Kings* 29. 6. for all these the ancient Fathers teach, to haue beene figures of the holy Eucharist.

Tertul. 4. in Marcio. Hier. in 26. Matt. Chrysost. hom. de perditione Iude. Cypr. de vnitate Eccleſiæ. Auguſt. 2. contr. lit. Petiliani 37. &c.

The figures that vpon the aforesaid supposition, should be more excellent than the Eucharist, are *first* the Paschall Lambe: For if we consider a Lambe, and bread, as they are naturall thinges; no question, but the Lambe is the more excellent of the two: if we consider them as externall signes; who seeth not, that Christs flesh is far better signified by the flesh of a Lãbe, than by bread? That Christs death is better signified by the death of a Lambe, than by breaking of bread? That Christs innocencie, meekenesse, and other properties, are better signified by the properties of that same Lambe of one yeare

yere old, without spot &c. than by the properties of bread. Lastly if we consider thē in regard of their effects, whether the same be spiritual nutrimēt, or stirring vp of faith, still the Lambe excelleth; for flesh nourisheth more than bread, and more apt it is to stirre vp faith, because it better representeth Christs death.

The *second* of these figures, is the bloud of the Testament; for bloud is both a nobler substance, and better representeth Christs death, than wine doth.

The third figure, is the *Manna*, *Exod*. 16. 14. for that was made with Angels hands: it rained downe frō heauen; it had al kindes of tast; it was receiued in equall measure: in all which respects it was far more excellent than bread; whether we consider the things themselues, or their aptnes to represent Christ.

Fullfilled Luc. 22. 1. Cor. 10. Chrysost. Cyril. Theophil. August. in 6. Ioan. Ambr. 5. de sacram. 1. &c.

Proofe out of the new Testament.

Our *first* proofe is drawne from our Sauiours promise of this Sacramēt, *Iohn* 6. 51. *The bread that I will giue is my flesh, for the life of the world*. Most of our aduersaries vse to answere, that in this place is not intreated of the Eucharist at all; we can *oppose* against them all the ancient fathers; & particularly S. Austin, who, in his booke *De*

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conſenſu euang. c. 1. ſaith, That the reaſon why *S.* Iohn wrote nothing of the Euchariſt in its proper place, was, for that he had written verie much thereof before.

Our *ſecond* proofe is drawne from the verie inſtitution of this B, Sacramẽt, *Math*, 26, 27, *Marc*, 14, 22, *Luc*, 22, 19, and 1, *Cor*, 11, 24, where it is ſaid, That our Sauiour tooke bread, bleſſed it, brake it, and gaue it to his Diſciples, ſaying, *This is my body &c.* Againſt this, our aduerſaries haue nothing to *obiect*, but that the words (forſooth) are to be taken figuratiuely; we *proue* the contrarie: *firſt* here is contained a Sacrament, a laſt Will & Teſtament, a Promiſe, a Precept, & Doctrine, all which vſe in the holy Scriptures to be deliuered in plain and proper words, & not to be inuolued in obſcure metaphors, which hardlie can be vnderſtood. *Secondly*, thoſe perſons that our Sauiour here ſpake vnto, were not the Scribes, or Phariſees, (vnto whom, becauſe of their vnworthineſſe, he ſpake manie things darkely) but they were his Apoſtles, whome hee intended to make maiſters & teachers of al mankind: and therfore, altogether behoofeful it was, that vnto thẽ hee ſhould deliuer himſelfe freely and plainely, eſpecially in ſo high and important a myſterie as this. *Thirdly*, there is no colour in the world, why we

we should admit, that these words are to be taken otherwise than properly: for the writers of this historie, S. Mathew, Marke, S. Luke, & Paul, vse all of them the selfe same words; none of the ancient Fathers euer vnderstood them figuratiuely, but manie expresselie teach, they are to be vnderstood properly; no other place of scripture, no article of faith, no explication of the church, compelleth vs to take them figuratiuely: therefore we must needes take them properly, or else we open a gappe to infinite errors; and to make men (loosing al *faith*) relie wholly vpon *opinion*: for euen as well may some man say, That those words (*The VVord was made flesh*) are to be taken figuratiuely, & this is manifest: for of these foure words, *This is my body*, the heretikes since *Luthers* time, haue brought into the world as manie expositions almost, as there haue beene expositors.

Our *last* proofe out of the New Testament, is drawne from those places, which declare the vse of this Sacrament in the Apostles times; and for this purpose we haue especially two places.

The *first* is, 1. Cor. 10. 16. *The Chalice of Benediction, which we doe blesse, is it not the communication of the bloud of Christ? And the bread which we breake, is it not the participation of the*

bodie of our Lord? Where note *first*, that by those wordes, *The chalice of Benediction, which wee doe blesse*, is signified, that Consecration is necessarie to this Sacrament; as our aduersaries, *Caluin*, Peter Martyr, &c. admit. But this were false, if so be this Sacrament were onely a figure: for what needed anie Consecration to make, that the Rocke, the Paschal Lambe, &c. should be figures or signes of Christs bodie and bloud; yea, and according to our aduersaries, Sacraments euen of the same kind that the Eucharist it selfe is of? *Secondly* note, that those words, *The bread which we breake*, are as much to say as, which we offer vp, or sacrifice: But we doe not offer vp wheaten bread to God, but the bodie of Christ; therefore, by bread in this place, the Apostle vnderstandeth Christs true bodie. The first proposition is plaine: for in the mistery of the Eucharist, the word, *breaking*, is euermore taken for immolation, or oblation; as, 1. Cor. 11. *This is my body, which is broken for you*, that is (sayth Caluin) offered for you.

The other place is, 1. Cor. 11. 27. *Whosoeuer shall eate this bread, or drinke the Chalice of our Lord vnworthily, he shalbe guilty of the bodie and the bloud of our Lord.* From which wordes we make this argument: Here are some reprehended for receauing vnworthily

dily the body of Christ, and are therefore sayd to draw vnto themselues iudgment, and not life: but those so reprehended, do not receaue the body of Christ in spirit and fayth; for then they should receaue it profitably: therefore, they receaue it only corporally; and if so, then Christs body is truly present in the Sacrament.

Proofe out of the Fathers in all ages.

Fathers of the first Age.

In the booke of S. Andrew the Apostle, which was written by his Disciples, and is generally receiued for authenticall by the whole Christian world; wee find these words recorded to haue beene spoken by the blessed Apostle, *cap.* 1. *I dayly sacrifice to Almighty God the immaculate Lambe; who notwithstanding that he is truely sacrificed, and his flesh truely eaten by the people, yet doth he stil remaine whole, and liuing.*

S. Ignatius, in his Epistle *ad Smyrnenses* (often cited by Eusebius, Athanasius, S. Ierome, Theodoret, and other Ancients:) *They admit not* (sayth he) *of Eucharist, & Oblations, because they doe not confesse the Eucharist to be our Sauiours flesh, which suffered for our sinnes, &c.*

Dionysius Areopag. *O most diuine & most holy Sacrament, vouchsafe mercifully to open the*

veiles of those signifying signes wherein thou hidest thy selfe, and appeare plainly vnto vs.

Fathers of the second Age.

Apol. 2. ad Antoninum. Iustin, *Not as common meate, or common drinke, do we take these thinges: but euen as by the word of God our Sauiour Iesus Christ incarnate, had both flesh and bloud for our saluation; so are we taught, that the Eucharist is the flesh & the bloud of the selfe same Iesus Incarnate.*

4. Cont. hæres. 34. Irenæus disputing against certaine heretikes, who denyed Christ to be the Sonne of God, thus speaketh; *How can it appeare to those mẽ, that this bread is the bodie of their Lord, whẽ they will not grant, that he is the sonne of the Creator.*

Fathers of the third Age.

2. ad vxor. Tertullian, *Thy husband (a Gentile) shall not know what thou tastest secretly, before all other meat; and if he doe know, hee thinketh it to be bread, and not him whom wee say it is.*

Hom. 13. in exod. Origen, *You thinke your selues guiltie, and that worthily, if anie the least part of the consecrated Host be lost, through your negligence.*

Ser. 5. de Lapsis, & Ser. de Cœna Domini. S. Cyprian, *The bread which our Lord gaue to his disciples, is changed, not in outward appearance, but in substance, and by the omnipotency of the word it is made flesh: and as in the person of Christ, the humanity did appeare*

and

and the diuinity did lye hid; so in the visible Sacrament, the diuine essence doth ineffably infuse it selfe. And againe in the same sermon: *The doctrine of this sacrament is new, the schooles of the Ghospell hauing first brought in this mystery. and Christ the first Doctor, that euer made this discipline knowne to the world, That christians might drinke bloud; the eating whereof, the old Law did so seuerely forbid: for the law indeed forbiddeth eating of bloud, but the Ghospell commandeth the drinking of it.* But where in the old Testament, is the eating of bloud figuratiuely prohibited?

Fathers of the fourth Age.

The first Councell of Nice, cap. 10. *Let vs vnderstand, that in the sacred Table, is the Lambe of God, who taketh away the sinnes of the world; and that he is vnbloudily sacrificed by the Priests, and wee truely taking his precious bodie, and bloud, &c.* S. Athanasius, *c.* 11. *apud Theodoret. dialog.* 2. S. Hilarie, *l.* 8. *de Trinitate.*

S. Cyril of Ierusalem, *When as Christ himselfe affirmeth and saith of the bread, This is my bodie; who may presume to make any doubt thereof? And when as the same Christ confirmeth and saith, This is my bloud; who can doubt & say, it is not his bloud?* Againe, *Let vs not consider it as meere bread, or meere wine, for it is the bodie*

and bloud of Christ, according to the words of our Lord himselfe; for although thy sence telleth thee, it is but bread and wine, yet let thy faith so confirme thee, that thou iudge not the thing it selfe by the tast. And a little after, *This knowing for most certaine, That this bread which wee see, is not bread, although the tast thinketh it to be bread, but that it is the bodie of Christ; and the wine which we behold, although to the sence of tasting it seemeth to be wine, yet that indeed it is not wine, but the bloud of Christ our Sauiour.*

L. 4. de Sacram. S. Ambrose. *It is indeed bread, before the words of the Sacraments: but after that consecration is once added vnto it, of bread it is made the flesh of Christ.* And in his booke *de Mysteriis, c. 9. Perhaps thou mayest say; I see another thing: How proue you to me, that I take the bodie of Christ? And this remaineth yet for vs to proue. That it is not what Nature formed, but what Benediction hath consecrated; and that the force of Benediction is greater than the force of Nature, because euen Nature it selfe is changed by Benediction. Moyses holding a wand in his hand, did cast it from him, & it became a Serpent &c. Now if mans Benediction were of such force, as that it could change Nature; what say we of that same diuine Consecration, where the words of our Lord and Sauiour doe worke? for this Sacrament which thou takest, is made by the speech of Christ. And if the speech of Elias was of such power, as to*

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draw fire from Heauen, shall not the words of Christ be of force to change the formes of the elements? Thou hast read of the workes of the whole world; Because he spake the word, they are made; he commanded, & they are created. The word of Christ then, which of nothing could make that which was not. can it not as well change those things which are, into that which afore they were not? since it is not a lesse matter to giue new natures to things, than to change natures, &c.

S. Basil, *If such threats be ordained against those, who come rashly to such holy things as are sanctified by man; what shall we say of him, who is temerarious and rash toward such & so great a mysterie? For by how much Christ is greater than the Temple, according to the voice of our Lord; by so much it is more grieuous and terrible, rashly to touch the bodie of Christ in impuritie of soule, than to approach to Rammes or Bulls, &c.* L. 2. de baptismo, c. 2.

S. Gregorie Nissen. *We truly beleeue, euē by the word of God, that the sanctified bread is changed into the bodie of the word of God &c. That these things which are seene, to wit, bread and wine, are changed into the bodie of our Lord, is to be attributed to the vertue of benediction.* Orat. cate-chet. c. 37.

Optatus Meleuitanus, *What else is the Altar, but the seat of Christs bodie and bloud?* And againe, *Yee haue* (sayth he) *broken the Chalices, the bearers of Christs bloud.* 6. contra Parmen.

S. Gregorie. Nazianzen. *Eate his bodie, & drinke* Orat. 2. de Pasc.

drinke his bloud, without any confusion, or doubt, if at least thou haue any desire of health; neither denie thy faith herein, for any speeches which may proceed of flesh; neither be thou scandalized by reason of his Passion &c. S. Ephr. *de natura Dei immime scrutanda, c. 5.* S. Epiphanius, *in aucorato.*

Fathers of the fift Age.

Tract. 2. de Exod.

S. Gaudentius, *He who is the Creator and Lord of all natures, who bringeth forth bread out of the earth, and againe, of the bread maketh his owne proper bodie (because he both can doe it, & hath promised to doe it;) and who of water hath made wine, and of wine his owne bloud, &c.*

Hom. 60. ad pop. Antiochen.

S. Chrysostome, *Let vs beleeue God in euerie thing, not gainsaying him, though what he saith, may seeme absurd to our sence and cogitatiō. I beseech thee therefore, that his speech may ouercome our sence and reason: which point we are to obserue in all things, but especially in the holy mysteries, not onely beholding those things which lye before vs, but also laying full hold of his words; for his words cannot deceiue vs, but our sence may easily be deceiued.* And *lib. 3. de Sacerdotio: O miracle* (sayth he) *O the bountie of God He that sitteth aboue with his Father, euen in the same instant of time, is handled with the hands of all, and deliuereth himselfe to such as are willing to entertaine and embrace him.* Againe, in the same booke

booke, *Helias did leaue his vestmēt to his disciple; but the sonne of God, ascending to Heauen, did leaue his flesh: but Helias, by leauing it, was disuested thereof; whereas Christ leauing his flesh to vs, yet ascending to Heauen there also hath it.* And *Hom. 3. in ep. ad Ephes. Thou art readie* (sayth hee) *to come vnto this healthfull Host, which euen the Angels doe behold with feare.* *In c. 1. ad Titum*

S. Ierome, *So much differēce is there betweene the breads of Proposition, and the bodie of Christ, as betweene the image & the truth; betweene the examples of true things, and those very things which were prefigured by the examples.*

S. Austin, *VVho is able to conceiue, how this can happen in man? For who is carried in his owne hands? A man may be carried in the hands of another, but in his owne hands he cannot be carried: how this may be literally vnderstood in Dauid, we find not; but in Christ, we doe: for Christ was carried in his owne hands, when giuing his bodie, he said,* Hoc est corpus meum; *for then did he carrie that bodie in his owne hands &c.* S. Cyril of Alexandria, *in his Epistle ad Nestorium, approued in the seuenth Synod.* Proclus Bishop of Constantinople, *lib: de Traditione diuinæ Liturgiæ.* Theodoret, *in ep. ad Io. Antioch.* Gelasius (not the Pope) *l. de duabus naturis.* S. Leo, *ser. 6. de Ieiunio sept. mensis.* S. Hilarie Pope, *apud Gratian. Dist. 2. de consecrat. can. corpus.* Eusebius Emissenus, (or whosoeuer else *In Psal. 33. concion. 1.*

elſe was the Author of that notable Sermon of the bodie of our Lord, which beginneth, *Magnitudo cœleſtium beneficiorum.*) *VVhen the creatures* (ſayth this Author) *that are to be bleſſed with heauenly wordes, are put vpon the ſacred Altars; before they be conſecrated by inuocatiō of the ſupreame Deitie, there is then the ſubſtance of bread and wine; but after the words of Chriſt, it is the bodie and bloud of Chriſt: and what marueile, if thoſe things which he could with a word create, he can, after they be created, conuert? Nay, it ſeemeth a leſſe miracle, that the ſame thing which he is knowne to haue created of nothing, he can (being created) change into better, &c.*

Fathers of the ſixt Age.

In 10. Prioris ad Corinth. S. Remigius, *The flesh which the word of God the Father tooke vpon him in the Virgins wombe, in the vnitie of his owne perſon, and the bread which is conſecrated in the Church, are one bodie: for euen as that flesh is the bodie of Chriſt, ſo this bread is changed into the bodie of Chriſt; and ſo they are not two bodies, but one bodie.*

Primatius, *in cap. 10. ad Hebræos*, &c.

Fathers of the ſeuenth Age.

4. dialog. 58. S. Gregorie, *VVhat faithfull man can doubt, but*

but that in the verie houre of the ſacrifice, the Heauens are opened at the voice of the Prieſt; that the quiers of Angels are preſent in the myſterie of Chriſt Ieſus; that lowly things are ioyned whith the higheſt, and earthly with heauenly; that one thing is made, of things viſible, and inuiſible. Againe (as Paulus Diaconus reporteth his words) *he conuerteth bread and wine, mixed with water, into his owne fleſh and bloud, the proper formes not withſtanding ſtill remaining.* *In vita Gregor.*

Iſichius, *The Altar is an holy place; for there reſteth the Holy of Holies.* *2. in Leuitic. 8.*

Fathers of the eight Age.

S. Iohn Damaſcene, *Bread and wine, by inuocation of the Holy-ghoſt, are ſupernaturally tranſmuted into the bodie and bloud of Chriſt; and they are not two, but one and the ſame. The bread is not a figure of Chriſts bodie, nor the wine of his bloud: no; but it is the verie bodie of our Lord deified.*

Epiphanius, in his diſputation with Gregorie, which is extant in the ſeuenth Synod, *Act. 6. Tom. 3. Neuer ſhall you find, that either our Lord, or his Apoſtles, or the Fathers, did ſay, That the vnbloudie ſacrifice, which is offered by the Prieſts, is an image; but his verie bodie and bloud.* *4. de fide, 14.*

Fathers

Fathers of the ninth Age.

In c. 26. Math. Theophilact, *Moreouer our Sauiour ſaying, This is my body; he sheweth, that the bread which is ſanctifyed on the Altar, is that ſame body, and not a figure reſembling it: for he did not ſay, This is a figure: but, This is my body; for by an vnſpeakable operation it is transformed, how ſoeuer to vs it ſeemeth bread.*

L. de corp. Domini, c. 1. Paſchaſius, *All thinges what ſoeuer our Lord would, he hath made in heauen and in earth; & becauſe he would, although heere be the forme of bread and wine, yet we muſt altogether beleeue, that it is nothing but the flesh and bloud of Chriſt.*

Fathers of the tenth Age.

L. de ſacro Altari, c. 15. Stephanus, Epiſc. Heduenſ. *It is our fayth, and we muſt truly beleeue, That when the Prieſt hath vttered theſe wordes* (Hoc eſt corpus meum) *it is not now earthly bread, but that bread which came downe from heauen, the Mediatour of God and man, Ieſus Chriſt.*

In epiſt. ad Adeodat. Fulbertus, Epiſc. Carnotenſ. *Since of nothing, God, at his very becke, made all thinges to be, it is wickednes to doubt, whether by the ſame power, in ſpirituall Sacraments, the earthly matter, tranſcending the nature of bread & wine, and the merit of their owne kind, may be changed into the ſubſtance of Chriſt, ſeeing he himſelfe ſayth, This is my bloud.*

Fatho

Fathers of the eleauenth Age.

S. Anſelme, *This is my body; eat what I giue, becauſe, This is my body. To the outward ſenſes indeed it ſeemeth bread: but know by the ſences of your vnderſtanding, that this is my body; no other, but euē the very ſame ſubſtātially, which ſhallbe deliuered vp to death, for to redeem you.* In 11. 1. ad Corinth.

Oecumenius, *in cap.* 11. *Prioris ad Corinthios.*

Fathers of the twelft Age.

S. Bernard, *There was a certaine Clerke of an aproueable life, as it is reported; but not ſo of fayth: This man, wiſe in his owne conceit, preſumed to ſay, that in the Euchariſt, was only the Sacrament, and not the matter of the Sacrament; that is to ſay, only ſanctification, & not the verity of Chriſts body.* In vita S. Malachiæ.

Euthymius, *He ſayd not, Theſe are ſignes of my body and bloud.* And a little after, *As ſupernaturally he deificated (as I may ſay) the flesh which he tooke vpon him; ſo, after an vnſpeakable manner, doth hē tranſmuate bread and wine into his owne very and liuely body.* In 26. Math.

Teſtimonyes of the Ages enſuing.

In the *thirteenth* Age, beſides manie teſtimonies of thoſe famous Diuines, Alexander Alenſis, Albertus, S. Thomas, S. Bonauenture, and others; there is extant a teſtimonie of the generall Councell of Lateran, vnder Inno-

Innocent the third, in the first Chapter of the Decrees of the said Councell; where we read thus: *Christs bodie and bloud in the Sacrament of the Altar, vnder the formes of bread and wine, is truly contained.*

In the *fourteenth* Age; to omit the testimonies of the Doctors, as of Scotus, Henricus, Durandus, &c. there is exant a Decree of the generall Councell of Vienna, vnder Clement the fift, concerning the Feast of *Corpus Christi*; wherein are manie expresse testimonies for the veritie of our Lords bodie in the Eucharist.

In the *fifteenth* Age, are extant the testimonies of two other generall Coūcels; the one, of Constance; the other, of Florence: in which time also, not onely the Latines writ of this matter, but manie also of the Grecians; as, Samonas, Bishop of Gaza, Nicolaus Methonensis, Nicolaus Gabasilas, Marcus Ephesius, Cardinall Bessarion, &c. who all expressely teach, a true and reall transmutation of bread, into Christs bodie. Lastly, in the *sixteenth* Age, is extant the testimonie of the Councell of Trent; as also an apparant testimonie of the Grecians in their censure, which, some yeares since, they put forth, against the Confession of the Lutherans &c.

Thus we haue the continuation of the Catho-

Catholike doctrine through all Ages of the church, as wel in the Eaſt, as Weſt; notwithſtanding, our intended breuitie compelleth vs to omit manie other apparant teſtimonies, which might be produced. And now to conclude, let the Reader note certaine obſeruations which may be gathered out of that which hath beene ſaid: *Firſt*, the different manner of ſpeaking, vſed by the ancient Fathers touching the Euchariſt, from that commonly vſed by our aduerſaries: *Secondly*, with what things they compare this bleſſed Sacrament. *Thirdly*, how that manie of thē ſpeake expreſſely of a reall mutation: *Fourthly*, that they acknowledge a moſt profound myſterie therein: *Fiftly*, that they vſed to adore the Euchariſt; to reſerue it; to be moſt diligent and religiouſly carefull, that no part therof ſhould be loſt, or fal to grōud: *Laſtly*, what effect they attributed vnto it: So ſhall it appeare vndoubtedly, that the Fathers are for vs, and not for our aduerſaries; euen as ſome of themſelues doe ingenuouſly confeſſe.

Confeſſion of our aduerſaries.

Firſt, They confeſſe the antiquitie of the *Reſeruation* of this Sacrament: which maketh for vs, and againſt them; becauſe they hold, it is no Sacramēt, but during the time

of

of celebrating, distributing, and eating it.

Examen. part. 2. Kemnitius, *Witnesses of this custome, of priuate Reseruation of the Eucharist, are Tertullian, Cyprian, Ambrose, Ierome, Basil, &c.* Againe, *It is an ancient custome, farre spreading, and long propagated.* Caluin *The Reseruation of the Sacrament, is an example of the ancient Church* The Centurists, *Cent. 4. c. 17. col. 427.* Fulke, *The Sacrament was reserued in the elder daies of the Church.* Peter Martyr cõfessed, That Cyril subscribed to this custome; and that the *Anthropomorphites* were condemned Heretikes, for denying it.

4. Instit. 17. Against Heskins, &c. p. 771. L. aduersus Gardiner, de Eucharist.

Secondly, They confesse the antiquitie of the *adoration* of this Sacrament: which also expressely maketh against them, who acknowledge no adoration to bare signes.

Cent. 4. col. 430. The Centurists (speaking of *S.* Ambrose his preparatorie prayers to Masse) *They containe* (say they) *Adoratiõ &c.* Chemnitius, *Diuerse sentences of Nazianzene, Ambrose, and Austin, containe the adoration of the Sacrament.* M. Fox, *Act. & Mon. p. 896. M. in his Reioinder to Bristow, &c.*

Part. 2. exam.

Thirdly, They cõfesse, That the Eucharist was, in the iudgement of the Fathers, a true and proper *sacrifise*.

The Centurists confesse so much of the Councell of Carthage, whereat *S.* Austin was present, and subscribed; also of (*a*) *S.* Ambrose,

Ambrose, S. Cyprian, (b) Tertullian, Irenæus, and Ignatius; (c) Crastouius of Nissen; (d) Hospitian, of Cyril of Ierusalē; (e) Kemnitius and (f) *Caluin*, of the ancient Fathers in generall tearmes.

Fourthly, They confesse, That the ancient Fathers did in plaine and direct words, teach the *Reall presence* and *Transubstantiation*.

(g) Humfred. *Gregorie taught Transubstantiation* The (h) Centurists, *Chrystome seemeth to confirme Transubstantiation, for thus he writeth, &c.* As much they confesse of Eusebius Emissenus, and of the bookes *De Sacramentis*, ascribed to S. Ambrose. (i) Peter Martyr and (k) Vrsinus, no lesse of S. Cyril; (l) Kemnitius, of Ignatius: (m) Antonie *Adamo*, a famous Protestant, saith; *I haue not hitherto beene able to know, when this opinion, of the reall and bodily being of Christ in the eucharist, did first begin.* The same cōfesseth Adamus Frācisci, in his *Margarita Theologica &c.*

Protestants, that either in whole, or at least in part, defend the Catholike doctrine.

Luther, and the Lutherans, hold expressely the real presence; Luther himselfe, Transubstātiation, if we may beleeue Hospician; Doctor Barnes, one of Foxes Martirs,

(a) Cent. 3.
(b) Cent. 2.
(c) de opificio Missæ.
(d) L. de sacram.
(e) Exā. part. 2.
(f) 4. Institut. 18.
(g) Iesuitis. part. 2.
(h) Cent. 5. col. 517
(i) Ep. ad Bez.
(k) In cōmene factione cuiusdam Theologie de cœna.
(l) Exam. p. 1.
(m) In his Anatomy of the Masse.
In hist sacra, part 2.
See the Prote-

tyrs, as witneſſeth Doct. Standiſh, alſo the Lord Cobham, *Act. & Mon. p.* 272. Iohn Huſſe *ibidem, p.* 109. &c.

Obiections.

Ob. In diuerſe places of ſcripture, either the verbe (*is*) and (*am*) muſt be taken for (*ſignify*) or els at leaſt, the thing affirmed muſt be vnderſtood figuratiuely: as in thoſe *The ſeed is the word of God; I am a doore, I am a Vine* &c. therfor, why not ſo in this ſpeach, *This is my body?*

Anſ. It is a generall rule, approued by all Diuines, That we muſt neuer vnderſtand anie place of ſcripture figuratiuely, vnleſſe we be euidētly compelled thereunto; as in the examples obiected, we are: becauſe there the *verbe* cōnecteth two things together, of different natures, and therefore the one of them muſt neceſſarily be taken figuratiuely. But no ſuch matter in theſe words *This is my body:* for our Sauiour doth not ſay, this bread is my bodie; neither can his words be ſo vnderſtood, eſpecially ſeeing that here the word (*This*) is both in the Greeke and Latine Texts, of the *Neuter Gender*, whereas the word (*Bread*) is of the *Maſculine*.

Ob. Chriſt ſaid, after the conſecration of the Chalice: *I will not drinke from henceforth of this fruit of the Vine*: therefore, after the conſecration, it remained Wine.

Anſ.

Anſ. S. Luke putteth theſe words before the conſecration: & howſoeuer, without al queſtion, they are to be refered, not to the Chalice cõſecrated, but to that whereof he dranke before, at the eating of the Paſchall Lambe; as rightly ſayth S. Anſelme vpon this place.

Ob. Ioh. 6. 63. *It is the ſpirit that quickeneth; the flesh profiteth nothing.*

Anſ. Firſt though we ſhould graunt, that the fleſh profiteth nothing, euen in the ſence of our aduerſaries; yet muſt it not needes follow, that chriſts fleſh is not in the Sacrament: for what profiteth Chriſts fleſh in their wheaten bread, which yet ſome of them acknowledge to be in that their wheaten Sacramẽt. *Secondly*, if Chriſts fleſh, in no ſence, may be ſaid to profit; in vaine then his incarnatiõ; in vaine ſo manie grieuons wounds, receiued in that ſacred fleſh, for our redemtion. *Thirdly*, the proper & literall ſence of the words obiected, is, That carnall vnderſtanding, as it is diſtinguiſhed frõ ſpirituall vnderſtanding, doth not profit: for the word (*fleſh*) whẽſoeuer it is oppoſed againſt the *ſpirit*, in the Scriptures, it ſignifieth not ſo much the ſubſtãce of fleſh as the infirmitie of the fleſh: ſo as this place rather maketh againſt our aduerſaries, and for vs. For they will not beleeue, the veri-

tie of Christs bodily presence in the Sacrament: because their carnall vnderstanding cannot apprehend it: we beleeue it, because, though our carnall vnderstanding apprehendeth it not; yet our spirituall vnderstanding, which is that which profiteth, doth captiuate it self vnto it; as being the vndoubted doctrine of the Catholike church.

Ob. S. Paul, 1. *Cor.* 10. & 11. as also diuers of the ancient Fathers, call the Eucharist bread, euen after the consecration.

Ans. First, The Scripture doth ordinarily call things, as they appeare in outward shew: so, the brazen image of the Serpent, is called a Serpent; Angels, men; and the like. *Secondly*, by the name of bread, is vnderstood, according to the Hebrew phrase, all manner of food, both corporall and spirituall. *Thirdly*, the Eucharist is called bread, for the likenesse it hath to bread, in its effects: for as the one nourisheth the bodie; so the other, the soule. *Lastly*, in the sixt of Iohn, according to our aduersaries, the Eucharist is not entreated of; yet there is Christs bodie called bread: therefore they must needs vnderstand it of heauenly, not of materiall bread.

Ob. Ierome, and others, seeme to teach, That Christs bodie is not eaten of wicked men.

Ans.

Anſ. S. Ierome ſpeaketh of eating with fruit.

Ob. Tertulian, S. Auſtin, and manie other ſay, That the Euchariſt is a figure, or ſigne, of Chriſts bodie.

Anſ. The ſame Authors ſay alſo, That in the Euchariſt is contained his verie bodie: Therefore true it is, that the Euchariſt is a ſigne of Chriſts bodie ſacrificed vpon the Croſſe; and yet notwithſtanding, his true bodie alſo. Like as if a King would, in his owne perſon, make a repreſetation of ſome of his fore-paſſed victories; the King, in ſo doing ſhould both repreſet himſelfe, & yet be himſelfe.

Ob. It implyeth a contradiction, That Chriſts bodie ſhould be in diuerſe places at once; therfore it is not in the power of God himſelfe to effect it.

Anſ. That only implyeth a cõtradictiõ, which inpugneth the eſſence of a thing, in ſuch ſort, as one and the ſelfe ſame thing is ſaid, in the ſame ſence, & at the ſame inſtant to be, & not to be: But to be in a place, is not the eſſece of a bodie, but a thing merely extrinſecall and accidentall; for the laſt Heauen is a true bodie, and yet is in no place. *Secondly*, The *Antecedent* is proued falſe out of the Scripture: for Chriſts bodie, when he appeared to S. Paul, *Act.* 9 & 22. was at the

same time both in Heauen and in earth, or at least, in some part of the ayre, neere vnto the earth; as is manifest by the circumstãces of the historie. *Thirdly*, what greater contradictiõ, That one bodie should be in diuerse place at once, than that one & the same nature should be in three distinct persons; That two distinct natures should be in one & the same persõ; That a Camel should, by gods power, be made to passe through a needles eye; That Christ should enter to his disciples, the doores being shut; That the same body which is consumed to earth, should rise againe; and the like.

The second point.

That there is no Precept of our Lord, for all the faithfull to communicate vnder both kinds. Prose out of the Scriptures.

See before in the former point. *First*, Manie figures of the Eucharist in the Old Testament, signifie receiuing but vnder one kind.

Secondly, Ioh. 6 58. Our Sauiour sheweth, that one kind sufficeth, saying, *He that shall eat this bread, shall liue for euer*: confirming it also by an example, in multiplying breads, and not drinkes.

Thirdly, Luc. 24. 30. Being at the table with his two disciples in Emaus, hee tooke bread onely, and blessed it, brake it, & gaue it

it them; And whether this was the Eucharist, as manie learned Diuines hold; or, as some others, onely a figure thereof; both wayes it confirmeth our doctrine.

Fourthly, Act. 2. 42. *they were perseuering in the doctrine of the Apostles, and communication of the breaking of bread, and prayers.* Loe, no mention of the Cuppe.

Proofe by the practise of the Church.

First, The ancient Church neuer reprehended or disallowed the vse of communicating vnder one kind: for the Manichees (as witnesseth S. Leo) would neuer communicate, but vnder the forme of bread; yet neither doth S. Epiphanius, nor anie other Fathers, that write of the errors of the Manichees, note this for one. Moreouer, the said S. Leo reporteth, That the Manichees, to the end they might the better cõceale their heresie, did vse to receiue the bread of the Eucharist among Catholikes, and yet not to drinke of the Chalice. But had there been at that time any precept or custome, for all the faithfull to receiue the Chalice, the Manichees could not, by this pretext, haue concealed their heresie.

Secõdly, In the ancient Church, the Christians vsed ordinarily to carrie the Eucharist home to their houses, and there to receiue it at time cõuenient; as witnesse (*a*) Tertulian,

tulian, (b) Clemens Alexandrinus, (c) S. Cyprian, (d) S. Basil, (e) S. Ierome, & manie others. Now, those Christians must needes receiue onely vnder the forme of bread at home, because vnder the forme of wine, it was neuer giuen, but in the Chalice; as S. Cyril sheweth, *Catech. 5. Mystagog.* And S. Athanasius, in his secõd Apologie against the Arrians, sheweth, that there were no Chalices in lay mens houses.

(a) *L. ad vxorem.*
(b) *L. 1. Strom.*
(c) *Ser. de Lapsis.*
(d) *In ep. ad Cæs.*
(e) *In Apolog. pro lib. in Iov.*

Thirdly, It was vsual in the anciẽt church to communicate to infants vnder one kind, to wit, by pouring some of the consecrated Chalice into their mouthes; as appeareth in S. Cyprian, *Serm. de Lapsis*; as also by manifest reason, since infants are not capable of anie meat that is solid.

(f) *L. 6. hist. c. 36.*
(g) *In vita S. Ambr.*
(h) *In vita S. Basil.*

Fourthly, It was likewise vsuall, for the sicke to cõmunicate vnder one kind; as we find in (f) Eusebius, (g) Paulinus, (h) Amphilochius, (i) Amalarius, (k) Micrologus, &c.

(i) *De off. eccle. l. 3.*
(k) *De Re. eccle. c. 17.*

Fiftly, It is euident, that this custome of cõmunicating vnder one kind, hath bene common in the Church aboue these thousand yeares: for witnesses of it, are the ancient Councels of (l) Constance and (m) Basil; and afore these, the (n) Laodicene councell, (o) Innocent the first, (p) Rabanus, &c.

(l) *Sess. 13*
(m) *Sess. 30.*
(n) *Cã. 49*
(o) *Ep. 1. c. 4.*
(p) *2. De inst. cleric. 37.*

Proofe by Reasons.

First, The end, especially of lay mens receiuing

ceiuing the Eucharist, is none other, but that Christ may remaine in thē, & they in him, which is obtained as well by receauing vnder one kind, as both, since Christ is whole vnder either kind; proued, 1. Ioh. 4. 3. *Euery spirit that dissolueth Iesus, is not of God.*

Secondly, Many incōmodities would follow vpon the necessitie of both kinds; and therefore nothing likely, that the wisdome of God would commaund it: as the irreuerence of spilling the Chalice; which eāsily & often might happen among so great a multitude, whereof manie, no doubt, would be careleſse: And againe, the difficultie, yea, & flat impossibilitie of keeping the said Commandement, since manie men doe naturaly abhorre wine: And in some countries, as in Iaponia, the scarsitie thereof is so great, as hardly they can find sufficient to serue the Priests; and therefore, most of the laytie must of force eyther cōmunicate vnder one kind, or else not at all.

Proofe out of our aduersaries.

Luther, *If thou commeſt to a place where one kind onely is ministred, vse thou onely one kind, as the rest doe.* Againe, *Christ hath commanded vs nothing, as necessarie in this matter.* As much sayth Melancthon, and diuerse other Protestant writers; of whome, see M. Iuell, in his Reply, *pag.* 100. & 106.

De vtraq; Specie Sacram. In ep. ad Bohemos. In centuria epist. Theolog.

Obi-

Obiections.

Ob. Iohn. 53 *Vnleſſe yee eate the fleſh of the ſonne of man, and drinke his bloud, yee ſhall not haue life in you.*

Anſ. First, The force of the precept is not put in the māner of taking, but in the thing that is to be takē: for thoſe words, *Vnleſſe yee ſhal eate and drinke &c.* import no more, than *Vnleſſe yee ſhall eate*; according to that, *He that eateth me, ſhall liue &c.* Now, that thing which is cōmaunded to bee eaten, is whole vnder both kindes, as is aforeſaid. *Secondly*, manie times in the Scriptures, the word (*&*) is put for (*or*) as *Act.* 3. 6. *Siluer and gold I haue not*; that is, neither gold nor ſiluer. And ſo it may well be taken in this place: otherwiſe, our Sauiour had not rightly ſaid, *He that eateth this bread, ſhall liue for euer*; not mentioning Wine. *Thirdly*, In the Scriptures manie Precepts are giuen to the whole Church, which yet are to be fulfilled but by ſome: as that, Genes. 9. 1. *Increaſe and multiplie*, which was ſpoken vnto all mankind: yet not ſo, as euerie man ſhould be enforced to marrie, or beget children. *Laſtly*, The Lutherans and Caluiniſts will not allow, that this Chapter of Saint Iohn intreateth of the Euchariſt; Therefore in vaine doe they obiect anie place of it for this purpoſe.

Ob.

Ob. Math. 26. 27. *Drinke yee of all this*

Anſ. Nothing more frequent in the ſcriptures, than to ſpeak of all, when but a part is intended: as here it cannot be abſolutely meant, that all, without exception, ſhould drinke; for then Infidels ſhould be included: neither yet all Chriſtians; for ſo, infants ſhould be included, whome yet our aduerſaries exclude: neither laſtly, all Chriſtians of ripe age; for ſo ſhould be included ſuch as naturally loath wine, whome alſo our aduerſaries vſe to except: therefore, theſe wordes are to be referred onely to ſome particular perſons, namely, the Apoſtles, who were then preſent at Supper, & ſuch as ſucceed them in their Prieſtly function. And this is confirmed, *Marc.* 14. 23. where it is ſaid, *they dranke all of this:* But that was ſpoken of the Apoſtles only, therfore the other alſo; for in the one place is declared the fulfilling of the precept, giuen in the other.

Ob. Chriſt inſtituted the Supper vnder both kinds: therefore both are to be receiued; otherwiſe, it is but halfe a Supper.

Anſ. I denie *firſt* the *Antecedent*; for both S. Luke. & S. Paul relate the conſecratiõ of the Chalice, after Supper: *ſecondly*, the *Cõſequence* alſo, and its reaſon; becauſe whole

Chriſt

Christ, with his bloud, is vnder either kind.

Ob. The end of this Sacrament, is, that wee may remember Christs death: but Christs death is not perfectly remembred by one kind.

Anſ. A thing may be remembred two wayes: one way, by *repreſentation*; as, when the victorie of ſome Prince is repreſented vpon a Theater; another way, by a bare *recordation*, or calling to mind. The former way, Christs death is remembred; not by conſecrating and offering the Eucharist vp to God, as generally teach all the ancient Fathers: And to remember Christs death this way, wee grant both kinds are required; becauſe the ſeparation of Christs bodie & bloud vpon the Croſſe, cannot be in the Eucharist perfectly repreſented to the eye, without the ſemblable ſeparation of the ſame bodie and bloud in thoſe ſenſible ſignes. The other way, Christs death may be remembred, by eating and drinking; for they that participate of this ſacrifice, ought, with thanks-giuing, to remember Christs death, which is repreſented therein. But hereunto it is not neceſſarily required, that they receiue both kinds: for hee that receiueth but one kind, hath alreadie learned, by conſecration and oblation, that thereby Christs

Christs bodie is represented, as dead; and so, in receiuing that one kind, he may & ought to call to minde Christs death: for which cause, S. Paul, 1. *Cor.* 11. said of eyther kind seuerally, *Doe this in my commemoration.*

Ob. If it be lawfull to depriue the Laitie of a part of the Eucharist; why is it not as lawfull to depriue them of a part of any other Sacrament; as of Baptisme? &c.

Ans. The Laitie may not be depriued of what part soeuer of any sacramēt that is essetiall; neither is the forme of wine an *essentiall* part of the Eucharist, but onely a materiall and *integrall* part: And if the obiection speake of *integrall* parts, instituted by christ; then *I answere*, The reason of the difference is, That there is no sacrament, whose one *integrall* part is of as much validitie, as manie together; but onely this most blessed and wonderfull sacrament of the *Eucharist*.

THE

THE EIGHT CONTROVERSY.

OF THE MASSE.

That the Masse is truely and properly a sacrifice.

Proofe out of the Scriptures.

OVR *first* proofe is drawne frō the figures of the Old Testament. And *first*, the Paschall Lambe, the bloud of the Testament, and generally, al the Sacrifices of the Old Law, were, according to the vniforme doctrine of all the ancient Fathers, signes and figures of the Eucharist. But they were truely sacrifices; therefore the Eucharist no lesse: otherwise we must admit, the figures to haue beene more perfect thā the thing figured. *Secondly*, Gen. 14.18. *Melchisedech, the King of Salem, brought forth bread and wine, for he was the Priest of God most high.* But *Christ is a Priest for euer, according to the order of Melchisedech*, Psal. 109.4. Therefore necessarie it was, that he should institute an vnbloudie sacrifice, vnder the formes of bread and wine, and that to continue

tinue in his church, vntill the worlds end; becauſe otherwiſe, he could not be truly ſaid to be a Prieſt for euer: (that is, according to *S.* Anſelme, and Theophilact, vntill the worlds end) for Prieſt and Sacrifice cannot be aſunder; neither is he a Prieſt, that hath no ſacrifice to offer vp to God; proued manifeſtly, *Heb.* 5. & 8. Therefore, ſince the Sacrifice of the Croſſe was to be performed but once, and cannot be againe repeated, we muſt needes admit, that there is in the church ſome other ſacrifice, which chriſt, the high Prieſt, may be ſayd to offer vp vnto God, by his Miniſters, for euer.

Our ſecond proofe is drawne from the predictions of the Prophets.

1. *Kings* 2. 30. It is foretold vnto Heli, That the ſacrifice of him, and his fathers, ſhould ceaſe, and there ſhould ariſe a new Prieſt, that ſhould walke before the chriſt of God all dayes; which the Fathers expound, of the Prieſthood and ſacrifice of chriſtians. Proueb. 9. 1. *VViſdome hath built her ſelfe an Houſe, ſhe hath immolated her Victimes, mingled her VVine, and ſet forth her Tables.* Heere S. cyprian ſayth, is foretold chriſts ſacrifice, vnder the formes of bread and wine. see alſo the annotations of the catholike Engliſh Bible vpon this chapter. Iſa. 19. 21. *The Ægyptians ſhall know out Lord*

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in that day, and shall worship him in Hosts and guifts. This, Eusebius, & S. Hierome expound of the sacrifice of the Eucharist; and rightly: for heere is fortold, the translatiō of the Priesthood to the Gentiles; & consequently, of the Sacrifice. Neither can it be vnderstood of a spirituall Sacrifice: for the Prophet speaketh of such a sacrifice, as is offered vpon an Altar; of which kind, the spirituall is none. Isai. 66. *I will take of them to be Priests and Leuites, saith our Lord*. This is spoken of the New Testament: for the Prophet doth purposely fore-tell, the conuersion of the Gentiles, and edification of Christs church. Daniel, the 9. and 12. it is fore-told, That Antichrist (* prefigured in Antiochus) shall take away the continuall sacrifice: neyther doth hee speake of a spirituall sacrifice, (for that Antichrist cannot take away) but of a sacrifice publike in churches, which the continuall Sacrifice of the Iewes did prefigure. Malach. 1. 10. *I haue no will in you, saith the Lord of Hosts, and gifts I will not receiue of your hands: for from the rising of the Sunne, euen to the going downe, great is my Name among the Gentiles: and in euerie place there is sacrificing; and there is offered to my Name a cleane Oblation &c*. Here loe, is foretold of a cleane sacrifice, that shal be offered vnto God, in euerie place, amōg the

See before in the 4. Cont. Point. 5.

the Gentiles: and what can that be, but the sacrifice of the Masse; as rightly inferre the ancient Fathers?

Our *third* proofe out of the scriptures, is drawne from the institutiõ of the Eucharist. for Christ bid his Apostles, and in them, their successors, to doe the same which he did. But he did truly sacrifice, as performing the office of a Priest, according to the order of Melchisedech: Therefore, the Apostles, and their successors, in their Priestly function, did, and doe the same, by Christs commission and commandement.

Iustin. dialog. cum Tryphone. Iren. l. 4. cap. 32. Tertul. 3. cont. Marcion. Cyprian. 1. contr. Iudeos. Chrysost. in psal. 95. August. 18. de ciuit. Dei 36. Theod. in Malach. Damasc. cen. 4. de fide, 14.

Proofe out of the Fathers.

See before, in the Cõtrouersie of the Eucharist; and vnto those, there set downe, adde manie others, which for breuitie we omit.

Confession of our aduersaries.

M. Fulke, against Heskins, Sanders, &c. *It is granted, That Cyprian thought, the bread and wine, brought forth by Melchisedech, to be a figure of the Sacrament; and that herein also Melchisedech resembled the Priesthood of Christ.* Pag. 100.

M. Beacon, in his Treatise intituled, The Reliques of Rome; *The Masse was begotten, conceiued, and borne, anone after the Apostles times, if all be true that Historiographers write.* Fol. 340.

In like manner (a) M. Ascam acknowledgeth, That *no beginning thereof, after the Apostles times can be shewen.*

(a) *In Apro cœna Domini.*

(b) Melancton, *Gregorie allowed by publike authoritie, the Sacrifice of Christs bodie & bloud, not onely for the liuing, but also for the dead.*

(b) *L. 4. chron. in Henric. 4.*

The (c) Centuriists, *That Altars were in Temples, doe witnesse the Histories of this Age; that is, within 400 yeares after Christ.*

(c) *Cen. 4. D. Raynolds, in his conference &c. Altars & sacrifice are linked by nature, &c.*

Finally, (a) Luther, (b) Caluin, (c) Kemnitius, & almost al other, doe freely graut, That the Masse was in vse, and was generally held a Sacrifice, in *S.* Gregories time, and before; that is to say, aboue a thousand yeares since: An argument surely most inuincible, for the veritie of the Catholike doctrine, to all those that haue not their vnderstandings smothered vp in the smoake of their owne pride and selfe-conceit. For if the whole Church, for a thousand yeares together, and aboue, hath publikely serued Idolatrie (as it must necessarily haue done, if our doctrine of the Masse bee false) then *First*, false were all the predictions of the Prophets, That foretold the ceasing of Idolatrie, by christs cōming. *Secondly*, false was Christs promise, That Hell gates should not preuaile against his church. *Thirdly*, false is the saying of the Apostle, That the church is the Pillar and ground of Truth. *Fourthly*, al-

(a) *Cont. Regem Angliæ.*

(b) *4. Inst. 18. &c.*

(c) *Pag. 826.*

Osee 2.

all the esteemed vertuous & wise Bishops & priests of the church, who, all this while haue made it their daily office, & function to say Masse, were Idolaters, impious soles, and sacrilegious men: and no other were al the renowned Emperours, Kings, & Princes: no other, all our noble ancestors, who held it a point of their greatest deuotion, to be preset at the daily Sacrifice of the Masse.

Fiftly, So God hath chosen to reueale his truth, euen in one of his highest mysteries, rather to Martin Luther, than to anie, or all his Saints; rather to one vpstart Apostata, infamous for his pride and lecherie, than to so manie graue Fathers, famous for their humilitie and chastitie; which, how agreeable it seemeth to his diuine Wisdome and Ordinance, let any prudent man consider.

Proofe by Reasons.

First, Religion & Sacrifice are so conioyned together, that the one cannot be without the other: for neuer was there yet anie Natiō in the world, that did not thinke Sacrifice necessarie to the worship of God. But certainely, the vniuersall consent of all Nations proceedeth from the instinct of nature.

Secondly, Among the Iewes there was alwaies a true and proper externall Sacri-

fice; therefore, there ought to be one among Christians: for Christ did not altogether take away the institutions of the Old Law; but did perfit them, and change them into better, as appeareth in the Sacraments.

Thirdly, Sacrifice is the highest external worship, that can be exhibited by man to God: for things ar more excellēt thā words; especially those whose substance is consumed vppon Gods honour. But such is Sacrifice: Therefore, if in the Old Law, there was a true and proper Sacrifice, and none at al in the New? Christ should rather haue diminished the honour of his Father, than augmented it.

Fourthly, There was no cause, why the Iewes should haue an externall sacrifice; but we Christians haue the same.

Lastly, We retaine all other kinds of externall honour, whereby the Iewes did worship God; as, Adoration, Inuocation, Psalmes, Festiual dayes, Fasting, Almes-deedes, & the like: Why then (for Gods sake) should we not retaine *Sacrifice*, the chiefest of all?

Obiections.

Ob. The Eucharist is a Sacrament and Testament; therefore no sacrifice.

Ans. It is both, in a different respect: As it is giuen to vs, from God, it is a sacrament; as

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it is offered by vs, vnto God, it is a sacrifice.

Ob. Christ is the Priest of the New Testament for euer, Therefore, there should be no other Priests in the visible church, & consequently, no sacrifice.

Ans. In the same dignitie with Christ there can be no other Priests; yet vnder him there may, and ought to be, as there were vnder Aaron.

Ob. The sacrifice of the crosse hath infinite and eternall value; therefore we need no other.

Ans. The *Antecedent* is true; yet the vertue of the sacrifice of the crosse, must be applyed vnto vs: and besids, the sacrifice is required for Religiō sake; which cānot stand without some Sacrifice.

Ob. The Masse is the New Testament; Therefore looke how many Masses, so many New Testaments.

Ans. Not so: for the Masse is onely a repetition of the same Testamēt, which christ once made and confirmed with his death.

Ob. The Host which is sacrificed, ought to be killed, *Heb.* 9. Therefore, if the Masse be a Sacrifice, christ ought euerie day to be killed.

Ans. The Apostle seemeth to speake onely of the sacrifice of the Old Law, But if he speake generally; then *I answere*, that in

the Maſſe, remiſſion is not obtayned, but by Chriſts bloud ſhed vpon the Croſſe.

THE NINTH CONTROVERSY, OF CONFESSION.

That Confeſſion of ſins to the Prieſt, is by Chriſts inſtitution, a neceſſary meanes to obtaine Remiſſion and reconciliation with God, for all ſuch as after Baptiſme haue fallen from the ſtate of grace.

Proofe out of the Scripture.

MATH. 18. 18. *Whatſoeuer yee ſhall bind vpon earth, ſhall be alſo bound in the Heauens: and whatſoeuer yee ſhall looſe vpon earth, ſhal be alſo looſed in the Heauens.* Here the Apoſtles, and the Prieſts of the Church, their ſucceſſors, are by Chriſt our ſauiour conſtituted Iudges, in all cauſes betweene God & man: as by the verie words themſelues doth euidently appeare; & alſo by the expoſition generally of al the anciet Fathers. But the Prieſts of the church cannot iudge in the cauſe of ſinnes, vnleſſe the ſinnes

sinnes bee discouered vnto them. Therefore &c.

Iohn 20. 23. *Whose sinnes you shall remit, they are remitted, and whose sinnes you shall retaine, they are retained*. Loe manifestly, a power of remitting & retaining sinnes, granted to the Priests of the Church. But certainely, they cannot remit, or retaine, they know not what: And how should they know, but by the confession of the sinner? Therefore euery one is bound, by the law of God, to confesse his sinnes, in such manner as he is able: for otherwise, this commissiō of christ to his Priests, were in vaine, and to no purpose.

Act. 19. 18. *Many of thē that beleeued, came confessing and declaring their deedes*. 2. Cor. 5. 18. *God hath giuen vs the ministerie of Reconciliation, and hath put in vs the word of Reconciliation: for Christ therefore wee are Legates*. Iames 5. 16. *Confesse your sinnes one to another &c.* All these places the ancient Fathers haue vsed to bring in proofe of this point.

Tertul. l. 2. aduers. Marcion. S. Ambr. l. de paradiso, & 2. de Cain & Abel. S. Greg. 22. Moral 13. S. Chrys. hom. 18. in Gen.

Adde hereunto the figures of the Old Testament. *Gen.* 3. God required of Adam and Eue; *Gen.* 4. of Cain, a confession in speciall, of their offence; and that not onely before himselfe, but also before his Angell, speaking in his person.

Leuit. 13. & 14. The iudgement of the

Leprosie (which was a figure of sinne) was committed onely to the Priests. Numb. 5. 7. *Man or woman, when they shall doe any of all their sinnes, they shall confesse &c.* where, that the Scripture speaketh of a distinct and speciall confession, it is plaine by the Hebrew word, which importeth as much, as confesse plainely and expressely. And moreouer, by the custome of the Iewes & Rabbins: whereof, see Thomas Waldensis 2. *de sacram.* 137. S. Antonin. 3. *part. tit.* 14. *c.* 6. Petrus Galatinus, *l.* 10. *c.* 3. &c. who shew, That the learneder sort of the Iewes & Rabbins do customarily confesse themselues to some one of their Leuites, before their death.

Math. 3. 6. & *Marc.* 1. 5. Manie came to Iohns Baptisme, confessing their sinnes: And as Iohns Baptisme was a figure of Christs; so their confession, of ours.

Iohn. 11. 44. The Apostles, by Christs cōmandement, dissolued the bands where-with Lazarus was tied in his graue; which (as manie of the ancient Fathers say) did signifie our Priests absolutiō from the bāds of sinnes. So (*a*) Ireneus, (*b*) S. Ambrose, (*c*) S. Austin, (*b*) S. Greg. &c.

(*a*) L. 5. *cap.* 13. (*b*) 2. *De penitent.* (*c*) *Tract.* 49. *in Io. &c.* (*d*) *Hom.* 26. *in Euang.*

Councels.

Concil. Laodicen. *Can.* 2. Can. 202.

Synodi

Synod. 6. Concil. Carthag. 3. *Can.* 31. Cõcil. Cabilonenſ. 1. *Can.* 8. Cabilonens. 2. *Cap.* 32. Turonic. 3. *cap.* 22. Remenſ. *Can* 12. & 16. Pariſienſ. *Cap.* 32. & 46. Moguntin. ſub Rabano, *cap.* 26. Wormacienſ. anno. 868. *cap.* 25.

The generall councell of Lateran, vnder Innocent the third, *cap.* 21. The generall councell of conſtance, *Seſſ.* 8. The generall councell of Florence, *in inſtruct. Armenorum*. The generall councell of Trent, *Seſs.* 14. *can.* 6.

Fathers of the Primitiue Church.

Ireneus, an. 160. *l.* 1. *c.* 9. Tertullian, *in l. de pœnitentia*; wher he reprehendeth ſome, that for humane ſhamefaſtneſſe neglected to goe to confeſſion.

Origen an 230. *Hom.* 2. *in Leuitic.* (*Remiſsion of ſinnes &c. when he is not aſhamed to declare his ſinne to the Prieſt of our Lord*. S. Cyprian, *l.* 3. *epiſt.* 16. Lanctantius, 4. *diuinarum inſtitution.* 17. S. Athanaſius, *in Ser. in illa verba, inuenietis pullum alligatum & c. If thy hands are not as yet looſed, commend thy ſelfe to the diſciples of Ieſus: for there are thoſe that can abſolue thee, by the power which they haue receiued from our Sauiour; who hath ſaid, VVhatſoeuer yee ſhall bind &c.* S. Hilarie, *Can.* 18. *in Math.*

S. Baſil

S. Basil an. 380. *in regulis breuiorib. Reg.* 228. *They ought necessarily to open their sinnes vnto those, to whom is committed the dispensation of Gods mysteries.*

S. Amb. an. 308. 3. *de pœnit.* 6. *& Orat. in mulier. peccatric. Confesse freely, to the Priest, the hidden secrets of thy soule, and shew them, as to the Physition thou wouldest, thy hidden woūds.*

Id vita Ambr. of.

S. Paulinus an. 420. speaking of S. Ambrose. *VVhensoeuer any man, to receiue penance confessed vnto him his offences, hee wept so, as he inforced the penitente himselfe to weepe also, &c.* S. Greg. Nissen. *in Ep. Canonic. ad Episc. Mytylen.* Pacianus, *Pareneſi ad pœnitentiam.*

S. Chrysostome. an. 380 *Hom.* 30. *in Gen.* where hee maketh mention of confession vsed in his time, in the holy weeke before Easter.

S. Ier. an. 308. *Matth.* 16. *As there the Priest maketh the leprous person cleane, or vncleane; so here the Bishop and Presbiter, bindeth or looseth.* Innocent 1. *ep.* 1. *ad Decentium, c.* 7.

S. Austin, an. 400. *Hom.* 12. *Our God, because he is pious and mercifull, will haue vs confesse our sins in this world, that we may not be confounded for them hereafter, in the world to come.* Moreouer, S. Austin was present, and subscribed to the third coūcel of carthage; which, in the 3. cannō thereof, expressely teacheth this doctrine.

S. Leo

S. Leo an. 450. *ep.* 91. *The Mediator of God and man, Christ Iesus, hath to the Prefects of his Church committed this power, that they may giue the action of Pennance to those that confesse; and the same persons, being purged by satisfactiõ, may admit to the communion of Sacraments, by the gate of Reconciliation.*

S. Gregorie an 600. *Hom.* 26. *in Euang, Whose sinnes you shall remit, they are remitted, &c. We are to haue regard, what the fault is, or what the pennance may be, that followeth the fault, that those whom Almighty God visiteth, by the grace of Compunction, the same persons, the sentence of the Pastor may absolue &c.*

S. Iohn Climacus an. 340. *Gradu. 4. climatis, Without confession, which is made to man, remission cannot be obtained.* Adde vnto these, all the Fathers of the Ages ensuing.

Confession of our aduersaries.

The Centuriſts of Magdeburge, *That priuate confession was vsed, in which the penitents confessed euen their lesser sinnes, and thoughts, appeareth out of certaine places of Cyprian, as out of his fift Sermon de Lapsis, & l. 3. Epistol. epist. 14. & 16. where he saith expressely &c.* The like acknowledgement they make in the same place, of Tertullian. *Cent. 3. c. 6. col. 127.*

Rea-

Reasons.

The first, Such thinges obserued by the whole church, as are of mans law, are knowne to haue had their beginning from some decree of councell, or Pope. But S. Cypria, Tertullian, Irenæus &c. who make mention of confession, were before any decree of councell, or Pope, made thereof.

The second, Confession of secret and hayinous sinnes, to a mortall man, is one of the most odious things, and most contrarie to humane nature, that may be; therefore altogether vnlikely it is, that so manie, euen mightie Emperors & Kings, yea, and Popes themselues, would all this while haue practised it, had it not beene the institution of Christ our Sauiour.

The third, The vtilitie of Confession is so great, as euen thereby (albeit there were no other reason) it may plainely appeare, to be Gods owne Ordinance: for *first*, it represseth the pride of the sinner: *Secondly*, thereby the Pastors come to know the diseases of their sheepe, & what remedies they may administer vnto them: *Thirdly*, many things, that could neuer be corrected, or set to rights in the externall Court, are verie ofte in the Court of Conscience, by Confession to the Priests: *Fourthly*, Confession bringeth peace

peace to the ſoule: *Fiftly*, it reduceth men to good life: *Sixtly*, it taketh away the confuſion, which otherwiſe we ſhould ſuſtaine before both Angels and men. *Laſtly*, as is alreadie proued, it remitteth ſinnes, and conferreth grace.

The laſt reaſon may be drawne from the manie miracles, whereby Almightie God hath diuerſe times made manifeſt this Catholike doctrine. S. Iohn Climacus, a moſt graue & ancient Father of the church, in his booke intituled *Climax*, reporteth of a certaine theefe, who, whileſt he was at confeſſion, beheld miraculouſly a man, holding a note-booke in his hand, & blotting out his ſinnes as faſt as he cõfeſſed them. So others, to the ſame purpoſe, in venerable Bede, 5. *Hiſt.* 14. and in Antonius, Petrus Damianus, Cluniacẽſis, *S.* Bernard, *S.* Bonauenture, &c. And as our aduerſaries, in ſtead of anie ſolid *obiection* to theſe miracles, and others of the like kind, vſe cõmonly nothing but ſcoffes & taunts; ſo let them giue vs leaue, in ſtead of *anſwere*, to thinke, thoſe ancient and wiſe Fathers more worthy of credit, than anie of them.

Proteſtants that fauour the Catholike doctrine, in this point.

Lobechius, *in diſp. Theolog. Sect.* 4. Conradus

radus Schlusselburg: *in Theol. Caluinist.* Melancthon, *l.* 1. *Epistol.* The cõfession of Saxonie & Bohemia, *in the Harmonie of confessions pa.* 231. 357. & 358. &c. Sarcerius, *in loc. com de confess. fol.* 289. *It is therefore false* (saith he) *that the confession which is made afore God, doth take away priuate confession &c.* And immediately before, *This error* (saith he) *taketh quite away the vse of the keyes, and Absolution.*

Hereunto is also pertinent the doctrine of those Protestants, who hold, that Priests haue power, not onely to pronounce, but to giue remission of sinnes. That, hold most of the fore-named Authors; & others, verie manie: Yea, it seemeth to be the doctrine of the *communion Booke*, in the visitation of the sicke; where the priest saith, *And by his authoritie, committed to me, I absolue thee from all thy sinnes &c.*

Obiections.

Ob. Pope Innocent the third was the first that instituted Auricular Confession for necessarie. So Caluin, Whitakers.

Ans. Innocent did onely determine the time of confession; as did Zepherine, of communicating. And (*a*) Guido, (*b*) Mathew of Paris, and other Authors, shew clearely, That the *Iacobites* were condemned *Anno* 600. for affirming, That *we are to confesse our sinnes to God onely*; and that *confession to a Priest*

Platina in eius vita.
(*a*) *De Iacobit. c.* 2.
(*b*) *In Henri.* 3.

is

is not needfull: which was long before Innocents time, who was Pope *Anno* 1200. Besides, though Innocent had made a Decree, touching the necessitie of confession, yet should the same haue beene no more, but a declaration and confirmation of what had beene before decreed by Christ our Sauiour, and most religiously obserued and practised in the Primitiue church; as is alreadie proued.

Ob. Some ancient Bishops haue abrogated the Law of confession.

Ans. Neuer of priuate confession; but of publike, to some particular confessors, or in particular cases.

Ob None can remit sinnes, but only God.

Ans. The same obiection did the Iewes make against our Sauiour, saying, *He blasphemeth; who can forgiue sinnes, but onely God?* Mat. 2. But our Sauiour answered; *VVhether is it easier to say to the sicke of the Palsie, Thy sinnes are forgiuen thee; or to say, Arise, take vp thy couch, & walke? But, that you may know, that the Sonne of man hath power in earth to forgiue sinnes* (hee saith to the sicke of the Palsie) *I say to thee, Arise, take vp thy couch, &c.* so, that our Sauiour Christ, not onely as God, but euen as man, hath power to forgiue sinnes, which power hee communicated to his Apostles, and their successors, *Iohn* 20. 23. euen

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as hee did the power, to worke miracles. &c as it is no dishonour to God, that men in his name should worke, neither, that they should forgiue sinnes.

Ob. At what time a sinner doth repēt &c.

Ans. That sinner doth not truly repēt, who is not prepared to vse and accept such meanes, as the wisdome of God hath appointed him, for obtaining remissiō: But such is Baptisme, and Penance, &c.

THE TENTH CONTROVERSY.

OF SATISFACTION.

That after sinne remitted, and the eternall punishment pardoned, there yet remayneth ordinarily some temporall punishment due vnto the sinne: for which Satisfaction may be made, by fasting, Almes-deedes, Prayer, Mortification &c.

Proofe out of the Scriptures:

Numb. 12. 19. Mary had her sinne remitted, yet God commaunded, she should endure punishment seauen dayes.

2. *Kings* 12. 14. Dauids sin of adultery &c. was remitted; yet in punishment

ſhment therof, the ſonne that was borne to him, dyed. In like manner, 2. *Kings.* 24, 12 Dauid was penitent for his ſinne, in numbring the people, and had his fault remitted; yet, for temporall puniſhment due thereunto, he was bidden chooſe Warre. Famine, Peſtilence. Heereunto belong thoſe places, which ſhew, that death is often inflicted, as a puniſhment of ſinne; as *Gen.* 2. *Rom.* 5. *Exod.* 32. *Numb.* 14. & 20. 1. *Cor.* 11. 3. *Kinges*, 13. *&c.*

Daniel 4. 24. *VVherefore, O King, let me counſell thee: and redeeme thou thy ſinnes with almes, and thyne iniquityes with the mercyes of the poore.*

2. Paralyp. 33. 13. & 14. Ioel 2. *Conuert to me in all your harts, in faſting, and in weeping, and in mourning.* Tobie, *cap.* 1. & 4. & Tobie, 12. *Almes deliuereth from death, & that is it which purgeth ſinnes, and maketh to find mercy and life euerlaſting.* Luc. 11. 4. Matth. 12. 21. Luc. 18. 1. Cor. 9. 2. Cor. 7. Adde the exampls of the holy penitents in the old Teſtament: as, of Manaſſes, 2. *Paral.* 33. of Dauid, 1. *Paral.* 21. of the Niniuites, *Ionas*, 3. &c. Iob, *the laſt*; *I reprehend my ſelfe, and I do pennance in imbers and aſhes.* Luc. 3. *Teld fruits worthy of pennance &c.*

Testimony of the ancient church.

Quest. 7. 9. Iustin ann. 150. examining the reason, why almighty God suffered Iosias to be slaine with a sword, notwithstanding he was a most holy man; thus concludeth: *Wherefore* (saith he) *Almightie God, to the end he might receiue him out of this life pure &c. he suffered him to pay the paines of his disobedience, vpon the sword of an Egyptian.*

L. 3. c. 37. S. Irenæus ann. 160. speaking of Adams pennance, *He made himselfe* (saith he) *a garment, sutable to his disobedience, affrighted with the feare of God, and repressing the pride of his flesh.*

l. de Pœnit. Tertullian an. 200. *Moreouer, how foolish a thing is it, not to fulfill ones pennance &c.*

Hom. 6. in Exod. Origen an. 230. *By repenting, weeping, satisfying, let the sinner wash away what is committed &c.*

Sermone de opere & eleemosynis. S. Cyprian an. 140. *The Holy ghost speaketh in the Scriptures, and saith. By almes and fait h, sinnes are purged: not meaning those sinnes that were committed before baptisme, for they are fully purged by Christs bloud & satisfactiõ.* Loe, how clearely the venerable Father deliuereth the Catholike doctrine, touching the difference of remission in the Sacrament of *Baptisme*, and the Sacrament of *Pennance*; shewing, that by *Baptisme*, full remission is obtained

obtained, not onely of the ſinne, and the eternall puniſhment, but alſo of the temporall: but by *Pennance*, though the ſinne, and the eternall puniſhment due thereunto, be remitted, yet there remaineth a temporall puniſhment; which may bee ranſomed by ſatisfactorie works of Pennance, eſpecially Almes-deedes. *S.* Antonius Magnus, *in epiſt.* 1. Lactantius, 4. *de vera ſapientia*, 17. &c.

S. Hilarie, *an.* 460. *VVe ſhall pay the leaſt farthing of puniſhmẽt, vnleſſe, by the price thereof, the debt of our ſinne be redeemed.* S. Baſil, *in Pſ.* 29. S. Ambroſe. *epiſt.* 82. &c. Greg Naz. *Orat. in ſancta lumina.* Pacianus, *Paraneſi ad pœnitentiam.* Innocent. 1. *ep.* 1. *c.* 7. Leo 1. *Ser.* 1. *de ieiunio* 10. *menſis.* Gelaſius 1. *in epiſt.* 1. *ad epiſc. Lucaniæ*, &c. *Can.* 4. *in Math.*

S. Iohn Chryſoſt. an. 380. *Let vs take reuenge on our ſelues, and ſo appeaſe the wrath of the Iudge.* Theophilus, 1 *Palchali epiſt, extrema.* *Hom.* 4. *ad pop. Antioch.*

S. Ierome, an. 380. *Let the ſinner bewaile &c. let him lye in ſack-cloth, that ſo he may make amends, by auſteritie of life, for the paſſed pleaſures wherewith he offended God. S.* Auſtin. *ann.* 400. *VVe muſt change our life into better, and by almes deedes appeaſe God for our paſſed ſinnes.* Againe, *For daily & light ſinnes, without which this life is not to be paſſed ouer, the dayly prayer of the* *In* 1. *Ioel.* *In Euchirid. c.* 70. *Ep.* 56. *ad Maced.*

faithfull doth make satisfaction. And againe,

Hom. 50. cap. 15. *It is not sufficient to alter a mans life, and become better; but satisfactiō is also to be made vnto God, for the sinnes committed.* Yet againe, *And*

In psal. 50. *cleanse me from my sinne: Implore mercie, but attend iustice: it is his mercie, to pardon thy sinne; but his iustice, to punish it. What then? Doest thou seeke mercie? Shall thy sinne remaine vnpunished? Let Dauid answere; let the fallen answere; let them answere with Dauid, and say; No Lord, my sinne shall not be vnpunished: but therfore I will not, that thou punish it, because I punish it my self.* What could be said more plainely for our doctrine?

Maximus, an. 420. *Homil. in die cinerum*, Sulpitius, 2. *Dialog. de miraculis S. Martini. c.* 13. Cassianus, *Collation.* 20. *c.* 7. Theodoret. *in epitome diuin. decret, cap. de pœnitentia.* S. Paulinus. *in ep.* 12. *ad Seuerum.* Cassiodorus, *in Psal.* 37.

S. Gregorie, an. 600. *We are not only to confesse our sinnes, but also to wash them away with the austeritie of pennance.* Isichius, *l.* 2. *in Leuitic.* Isidorum 2. *de summo bono, c.* 13. Cæsarius Arelatensis, *Ser.* 1. *de Eleemosyna.* S. Bede, *in Psal.* 1. & 4. Rabanus, *l.* 9. *in Ecclesiast. cap.* 7. Radulphus, *l.* 12. *cap.* 1. *in Leuit.* Petrus Damianus, *Serm. de S. Andrea.*

Serm. 4. de Cantic. S. Bernard. an 1140. *Humble and shamefast ought the satisfaction to be, whereby is amended proud*

proud transgreſsion &c. The authoritie of the Fathers in the Ages enſuing, our peremptorie aduerſaries, for the moſt part, contemne.

Confeſsion of our aduerſaries.

The Centuriſts, *The life euen of thoſe that confeſsed their lighter ſinnes, was looked into, & it was examined, whether they had done iuſt pēnance, or no; as appeareth in Cyprians Epiſtles, l. 3. ep. 16. Alſo, that vſually pennance was inioined them, according to the merit of their offence, appeareth in the ſaid Cyprians fift Sermō, de Lapſis: And thereof maketh mention alſo Tertulian, in his booke de Pœnitentia.* Cent. 3. Col. 121.

M. Whitakers, *Not onely Cyprian, but almoſt all the moſt holy Fathers of that time, were in that error &c.* But (for Gods ſake) what was there in Whitaker, that may moue a reaſonable man to adhere rather to his priuate opinion, than to the acknowledged doctrine of ſo manie moſt holy Fathers? Cont. Camp. ratione 5.

Proteſtants that fauour this point.

I n Knox, *in his anſwere againſt the aduerſaries of Gods predeſtination. pag. 215. &c.* Gaſpar Oleuianus, *in Symbolum.* Melachon, *in locis communib. de Satisfact.* The Harmonie of Confeſſions, *pag: 220. &c.* See alſo the Puritans ſecond Reply, againſt D. Whit-

gift, , pag. 172.

Obiections.

Ob. Christs passion is of infinite value; therefore, sufficient to take away, not only all sinne, but also all paine.

Ans. It is most *sufficient*; yet not *effectuall*, vnlesse it be applyed: (otherwise, euerie one should be saued, without anie more adoe.) Now, for taking away the *sinne*, Christs passion is applyed vnto vs, by Contrition, and the Sacraments: But for taking away the temporall *paine* due to the sinne, it is ordinarily applyed by satisfactorie workes of Pennance. And as the necessitie of the one *application*, is not derogatorie to the value of Christs passion; so neither, the necessitie of the other.

Ob. The old custome of imposing satisfaction, was only for example and discipline sake.

Ans. The contrarie is euident, by the testimonies of the ancient Fathers; and by the examples of Achab, 3. *Kings* 21. Ioram 4. *Kings* Dauid; the Niniuites, &c.

Ob. Ezechiel 33. *The impietie of the impious shall not hurt him, in what day soeuer he shall be conuerted from his impietie.*

Ans. The meaning of the Prophet is only, That the impietie of the impious, after

ter his conuerſion, ſhall not hinder him frō obtaining grace and life euerlaſting; wherewith neuertheleſſe, exaction of ſome temporall puniſhment may well ſtand.

Ob. I read Peters teares (ſayth S. Ambroſe) *but his ſatisfaction, I read not.*

Anſ. He taketh *ſatisfaction* for *excuſe*, as plainely appeareth by the words following: *for that which is bewailed, vſeth not to be excuſed.*

THE ELEVENTH CONTROVERSY.

OF INDVLGENCES.

That the Church hath, by Chriſts commiſſion, power to graunt Indulgences, or pardons, to ſuch perſons as are already in the ſtate of grace That is to ſay, to remit either all, or ſome part of the temporall punishment, which (as before is proued) remayneth commonly due after the ſinne remitted.

Prooſe out of the Scriptures.

MATH 16.19. *Whatſoeuer thou ſhalt looſe on earth, ſhall be looſed in the Heauens.* Loe, a moſt ample promiſe, extended to the looſing of what bandes

soeuer, may be impediments to saluation: But the debt of temporall paine is an impediment; therefore &c.

2. *Cor.* 2. *S.* Paul forgaue the incestuous Corinthian, what remained of his pennance, as is manifest, *vers.* 10. &c.

Proofe by the practise of the Church.

After the Apostles tymes, are extant, for this doctrine of Indulgences, the testimonyes of Tertullian, in his booke *ad Martyres c.* 1. and of *S.* Cyprian. *l.* 3. *epist.* 15. and in his serm. *De lapsis &c.*

After their tymes againe, are extant the testimonyes of diuers anciẽt councels. The first Nicene, *can.* 11. concil. Ancyran, *can.* 5. concil. Laodicen. *can.* 2. Moreouer, the practise of Popes; as (*a*) Gregory the first, (*b*) Leo the third, Sergius the second, &c. Heereunto we may adde other councells: The councell of (*c*) *Claramont*; wherein Pope Vrban the second granted a plenary Indulgence, to such as would goe forth to the holy Warre: The (*d*) *Lateran*, vnder Paschal the second, who graunted an Indulgence of forty dayes, to those that were present at the councell: The fourth (*e*) *Lateran* councell: the councell of (*f*) *Lyons*: of (*g*) *Vienna*: the councell of (*h*) *Constance*, wherein were condemned Wickliffes errours

(*a*) *S. Thoma in 4. dist. &c*
(*b*) *S. Lugderus ep. de S. Suibert. apud Sur. tom.* 2.
(*c*) *S. Antonin.* 2 *part. hist. tit.* 16.
(*d*) *Abbas Vrsperg. in Chron. an.* 118.
(*e*) *Anno* 1213.
(*f*) 6. *de pœnit.* 1.
(*g*) *Cap. cum ex eo de pœnit. &c.*
(*h*) *Sess.* 8

rours against Indulgences: Lastly, the councell of *Trent Sess. c. 5.* To be short, our aduersaryes are not able to assigne a tyme, when the doctrine of *Indulgences* began; a manifest argument, that it was deliuered by the Apostles: according to the approued rule of *S. Augustine*, heeretofore recyted.

Our aduersaryes *Obiections* (excepting such, as are no more but meere slaunders, and scoffes) may be answered sufficiently; by that which is already sayd, in the controuersy of *Satisfaction*. *Contr. 1. point 3. p. 31.*

THE

THE TWELFTH CONTROVERSY.

OF PVRGATORY.

That there is a Purgatory, to wit, a place after death, wherein, as in a priſon, ſuch as haue not in this life made full ſatisfaction for the temporall paine due to their ſinnes, muſt there doe it; that ſo being purged, they may goe to heauen; into which nothing can enter that is defiled.

Proofe out of the old Teſtament.

2. MACHAB. 12. 46. *It is therefore a holy and healthfull cogitation, to pray for the dead, that they may be looſed from their ſinnes.*

Tobie 4. 18. *Set thy bread and thy wine vpon the buriall of a iuſt man &c.* That is to ſay (according to the vſual expoſitiõ of this place) make a banquet, and call the poore faithful people; that hauing receiued almes, they may pray for the ſoule of the deceaſed.

1. *Kings*, 31. 13. They faſted ſeuen daies for Saule and Ionathas, deceaſed: but no reaſon why they ſhould faſt ſo long only to ſhew their ſorrow; therefore it was done to helpe the ſoule departed.

Pſal.

Psal. 37. 1. *Lord rebuke me not in thy furie, nor chastise me in thy wrath*: that is, (according to S. Austines exposition vpon this Psalme) *Condemne me not to eternall paine, nor punish me in Purgatorie-fire; but purge me so in this life, that the purging fire be not needfull.* So likewise expound it, S. Bede, Haimo, Dionysius Carthusianus &c.

Psal. 65. 12. *We haue passed through fire & water, and thou hast brought vs into refreshing.* This, Origen and S. Ambrose vnderstand of Purgatorie.

Hom. 25. in Numb.

Isai. 4. *Our Lord shall cleanse the filth of the daughters of Sion, and shall wash the bloud of Ierusalem out of the midst thereof, in the spirit of iudgement, and the spirit of heat.* This also S. Austine expoundeth of Purgatorie.

In Psal. 36. 20. De Ciuitate Dei

Isai. 9. 18 *Impietie is kindled as a fire, &c.* expounded of purgatorie by Saint Basil.

In hunc locum.

Michæ. 8. *VVhē I shall haue sitten in darkenesse, I will beare the wrath of our Lord, &c.* this was vsually brought for Purgatorie, as S. Ierome testifieth.

In c. vit. Isai.

Zach. 9. 11. *Thou also, in the bloud of thy Testament, hast let forth thy prisoners out of the Lake wherein is no water*: For although the Fathers commonly expound this of *Limbus patrum*, yet it maketh also for *Purgatorie*; since (as S. Austine proueth) Christ, at his discention into *Hel*, deliuered not only the Saints detained

Epist. 99. ad Euan. & l. 12. in Gen. c. 33.

detained in captiuitie, but manie ſoules alſo out of Purgatorie.

Malach. 3. 3. *He ſhall ſit, as purging fire, and ſhall purge the ſonnes of Leui*; expounded of Purgatorie by (a) Origen, (b) S. Ambroſe, (c) S. Auſtine, (d) S. Ierome, &c.

(a) Hom. 6. in Exo. (b) In pſa. 39. (c) de ciuit. Dei, 25. (d) In hunc locũ.

Proofe out of the New Teſtament.

Math. 12 32. Our Sauiour ſaith, there is a ſinne, that ſhall not be remitted neither in this world, nor in the world to come: Whereupon the Fathers inferre, that ſome ſins are remitted in the world to come, by the prayers & ſuffrages of the Church; namely, (e) S. Auſtin, (f) S. gregorie (g), S. Bede, (h) S. Bernard, &c.

(e) 21. de ciuit. Dei 24. (f) 4. Dialog. 39 (g) In 3. Marci. (h) Hom. 66. in Cant.

1. Cor. 3. 15. *He ſhallbe ſaued, yet ſo, as by fire*: where, by the name of *fire*, the Fathers vnderſtand, the temporall paine of *Purgatory*. So (i) S. Cyprian, (k) S. Ambroſe, (l) S. Hierome, (m) S. Auguſtin, (n) S. Gregory, and generally, all the *Latine* Fathers; Of the *Greeke*, (o) Origen, (p) Oecumenius, (q) S. Baſil, (r) Theodoret, &c Let vs heare S. Auguſtine ſpeake for all: thus then he ſayth vpon thoſe wordes of the Pſalme, 37. 1. *Lord rebuke me not &c. Purge me* (ſayth he) *in this life, and make me ſuch*

(i) Lib. 4 ep. 2. ad Ant. (k) In hunc locũ. (l) In c. 4. Amos. (m) In pſal. 37. (n) L. 4. dialog. c. 39. (o) Hom. 6. in Exod. (p) In hunc locum. (q) Apud Oecum. (r) Apud D. Thom. in opuſc. 1. contra Gentes.

ſuch an one as ſhall not need the amending fire, being for them which ſhallbe ſaued, yet ſo, as by fire: wherefore? but becauſe heere they build vpon the foundation wood, hay, ſtubble: for if they did build gold, ſiluer, and precious ſtones, they ſhould be ſecure from both fires; not only from the eternall, which ſhall torment the impious eternally: but alſo from that which ſhall amend them that ſhallbe ſaued by fire: for it is ſayd, he ſhall be ſafe, yet ſo as by fire: and becauſe it is ſayd, he ſhallbe ſafe, that fire is contemned: But verily, though ſafe by fire; yet that fire ſhallbe more grieuous then whatſoeuer a mã can ſuffer in this life.

1. Cor. 15. 29. *What ſhall they do that are baptized for the dead, if the dead riſe not againe?* Where (according to the beſt expoſition) the Apoſtle ſpeaketh of the baptiſm of teares and pennance that is taken for the dead, by prayer, faſting, almes, and the like: & ſo the ſence is, What ſhall they doe, that afflict themſelues for the dead, if the dead riſe not againe? And that this is the true ſence, it is proued *firſt*, becauſe the word *Baptizari* (to be baptized) is, both in the ſcripture: and Fathers, vſually taken for to be *afflicted*; as Marc. 10. 38. *Can you drinke the cup that I drinke, or be baptized with the baptiſme wherewith I am baptized?* & Luc. 12. 50. &c. *Secondly*, becauſe the paine of purgatory is by the Fathers called a baptiſme:

par-

particulerly by (a) S. Hierome, (b) S. Basil, (c) S. Bede, (d) S. Greg. Naz. who calleth purgatorie-fire, the last baptisme. The Apostle therfore sayth elegantly, that those are baptised for the dead, who by afflicting themselues with prayer, fasting, &c. take vpon them part of that same fierie baptisme wherewith the soules are baptised in *Purgatorie*:

(a) *In c. 3. Math.*
(b) *L. de Spirit. S. c. 15.*
(c) *In c. 3. Luc.*
(d) *Orat. de Epiph.*

Math. 5. 26. *Be at agrement with thy aduersarie betimes, whilest thou art in the way with him; least perhaps the aduersarie deliuer thee to the Iudge, & the Iudge deliuer thee to the officer, and thou be cast into prison. Amen I say to thee, thou shalt not goe out from thence, till thou repay the last farthing.* By this prison, manie of the ancient Fathers vnderstand Purgatorie; (e) Tertullian, (f) S. Cyprian, (g) Origen (h) Eusebius Emissenus, (i) S. Ambrose, (k) S. Ierome, (l) S. Bernard: *Know yee* (saith S. Bernard) *that after this life such things as haue beene here neglected, shall be paid an hundred fold in Purgatorie, euen to the last farthing.*

(e) *De anima, c. 17.*
(f) *L. 4. epist. 2.*
(g) *Hom. 35. in Luc.*
(h) *Hō. 3. de Epiph.*
(i) *In ca. 12. Luc,*
(k) *In c. 5. Marci.*
(l) *Ser. de obitu Huberti.*

Math. 5. 23 *Whosoeuer is angrie with his brother, shall be in danger of iudgement; and whosoeuer shall say to his brother, Raca, shall be in danger of a Councell; and whosoeuer shall say, Thou foole, shall be guiltie of the hell fire.* Which place, S. Austin, and manie other of the Fathers, expound of the paines after death:

the-

therefore it followeth, that there is a Purgatorie; since we learne here, that there be some sinnes which doe not deserue eternall, but only temporall punishment. *L. de Ser. Domini in Monte.*

Luc. 16. 9. *Make vnto you friends of the Mammon of iniquitie, that when you faile, they may receiue you into the eternall Tabernacles.* By the word *faile*, all vnderstand Death; by *friends*, the Saints; *Mammon*, S. Ierome teacheth to signifie Riches. In these words therefore, our Sauiour doth not only commend almes-deedes, but aduiseth vs also to giue, rather to the good than to the bad, that our soules may be holpen after death by their prayers: for he biddeth vs make to our selues frieds, that may receiue vs into the eternal Tabernacles: after the example of the Bailife in the parable; who, being put out of his office, and made poore (whereby is signified death) hee requested the helpe of his frieds: therefore S. Austin out of this place gathereth Purgatorie. *L. 21. de Ciuitate Dei, c. 27.*

Luc. 23. 42. *Remember me when thou comest into thy Kingdome.* This the good theefe would not haue said, vnlesse hee had beleeued, that some sinnes might be remitted after this life; as S. Augustin very well proueth. *42. L. 6. in Iul. c. 5.*

Act. 2. 24. *VVhom God hath raised vp, loosing the sorrowes of Hell.* The sence of which place, S. Augustin vnderstandeth to be, that Christs

Christ, at his discention into Hell, deliuered manie of their tormẽts? But those could not be the damned, because their torments are endlesse; nor the Fathers in *Limbo*, because they had none; as himselfe teacheth in the places cited; therefore they were the soules in Purgatorie. Our aduersaries *obiect*, That the Greeke Text readeth, the *sorrowes of death*: but the vulgar Latin, the Syryach, & the most ancient Fathers read, *of Hell*.

(a) Can. 29.
(b) Can. 34. & 39
(c) Vt habetur, de consecr. dist. 1. can. visũ est.
(d) cap. 14
(e) cap. 10
(f) Apud Martin. Bracarẽs. cap. 69.
(g) cap. 66
(h) Sess. vlt.
(i) Sess. 25.

Proofe out of Councels.

(a) *Concil. Carthag.* 3. (b) *Bracar.* 1. (c) *Cabilon.* (d) *Aurelian.* 2. (e) *VVormatien. Concil.* 6. *sub Symacho.* (f) *Concill, Graca.* (g) *Concil. general. Lateran.* 4. (h) *Concil. general. Florentin.* (i) *Concil. general. Trident.* Whereunto adde all the Liturgies of S. Iames, S. Basil, S. Chrysostom. S. Ambrose, & c. for in all of them are prayers for the dead.

Proofe out of the doctrine of the Fathers, and practise of the Church, confessed by our aduersaries.

3. Instit. 5.

Caluin. *Prayer for the dead was in vse aboue a thousand three hundred yeares agoe.*

In cap. 3. Prioris ad Cor.

Petel Martyr. *They obiect against vs, that the Church hath euer vsed to pray for the dead; which I denie not.* As much saith Bucer.

M. Fulke

M. Fulke, in his answere to a counterfeit Catholike: *Aerius taught, That prayer for the dead was unprofitable, as witnesseth both Epiphanius and Austin; which they account for an error: yea, they condemned Aerius of heresie, for denying Purgatorie.* See S. Austin, *heres.* 35. and Epiphanius, *heres.* 75. M. Fulke againe, in the same booke: *Tertullian, Austin, Cyprian, Jerome, and a great manie moe doe witnesse, that sacrifice for the dead, is the tradition of the Apostles.* Pag. 44. Pag. 362.

M. Gifford, in his plaine demonstration, that our Brownists be full Donatists: *In the Churches publike worship, to pray for the soules of the dead, and to offer oblation for the dead, was generall, in the Church long before the dayes of Austin, as appeareth in Cyprian and Tertullian, which were before him, & neerer to the time of the Apostles.* Pag. 38.

Lastly, Chemnitius and M. Fulke (in his confutation of Purgatorie) cofesse, That prayer for the dead, is taught in the writings of Dionysius Areopagyta, of whome, M. Sutcliffe saith, *This Dionisius, in very truth, is the best witnesse of antiquitie, for he seemeth to be most ancient.* And M. Oliuer Ormerode, in his picture of a Puritane, printed *anno* 1605. *Dionysius Areopagyta, who liued in the Apostles time.* Exam. part. 3. Pag. 353. Fol. 7.

Proofe by Reasons.

In the Controuersy of veniall sin.

First, Some sinnes are veniall, as shall be proued afterwards: but with those a man may die; therefore some place must needes bee assigned, wherein to purge them; since nothing defiled can enter into Heauen.

Proued before, in the Controuersy of Satisfaction.

Secondly, When sinners are reconciled to God, al temporall paine due to their sinnes, is not stil remitted: therefore, if a man depart this life, before the temporall paine be satisfied, he must satisfie it in the other life.

Thirdly, That where in al Nations agree, can hardly rise from anie other ground, thā the light of nature: for mens particular cōceits are alwaies variable, according to the varietie of each seuerall Countrey. But the opinion of Purgatorie is common to al Nations; for euen the (*a*) Iewes, (*b*) Turkes, & (*c*) Heathens teach it.

(*a*) 2. Machab. 12. 12.

(*b*) In Alcoran.

(*c*) In Phedone & Gorgia Platonis.

Fourthly, Some die exceeding good men; others, exceeding bad; others, indifferent good: Therefore, as reason teacheth, That there is presently euerlasting glorie for the exceeding good, and euerlasting paine for the exceeding bad: so, in like manner, that there are temporall paines; and by them, a passage to euerlasting glorie, for the indifferently good. This was one of Platoes reasons

sons for Purgatorie.

Fifthly, (d) S. Gregorie, (e) S. Bede (f) S. Bernard, and diuerse other graue & vertuous authors, report apparitions of soules departed, who came and told their friends vpon earth, that they were in Purgatorie, desiring their prayers and aide.

(d) 4. dial. cap. 40.
(e) 3. hist. Ang.
(f) In vita B. Malachiæ.

Lastly, The opinion that denieth Purgatorie, is not onely false, but also pernicious: for it maketh a man careleſſe of his life, and to contemne all workes of austeritie and mortification, as needeleſſe and foolish; perſuading himſelfe, that though hee hath wallowed all his life time in the wanton pleaſures of the world and the fleſh, yet, at leaſt if hee die in faith, hee ſhall neuertheleſſe goe as ſtraight to heauen, as others that haue done the contrarie.

Proteſtants that maintaine the doctrine of Purgatorie, and prayer for the dead.

Luther, *Tom. 1. de indulgent. concluſ.* 14. Latimer, *Act. & Mon. pag.* 1313. Wil. Throp. *Act. & Mon. pag.* 149. Bucer, in his *Scripta Anglicana*, *pag.* 450. &c. And ſee the Communion Booke, printed in King Edwards time, *Anno* 1549. *fol.* 116. & 140.

Obiections.

Obi. If the tree ſhall fall to the North, or to the South, Eccleſiaſt. cap. 11.

South, in what place soeuer it shall fall, there shall it be.

Ans. I answere *first*, That literally this is spoken of corporall death. *Secondly*, if it be applyed vnto the state of the soule; then, that those in Purgatorie, are fallen to the South: that is, to an assured state of saluatiō. if by the *South*, you will needes vnderstand Heauen, and by the *North*, Hell; then, that all doe not presently fall to the South or North: for that is not necessarily gathered out of these words.

Ob. *Blessed are the dead, which die in our Lord: from hence forth now, saith the spirit, that they rest from their labours; for their workes follow them.* *Apocalyps. cap 14.*

Ans. *First*, those words (*from henceforth*) doe not signifie, from the time of euerie mās death, but from the day of iudgement; for of that, S. Iohn treateth throughout al this Chapter: and after that day, wee graunt there shal be no Purgatory. *Secondly*, S. Iohn speaketh of the perfit, and especially of the Martyrs; as not only our Fathers vnderstand him, but the Caluinists: for the words (*in Domino*) they translate, for our Lords cause. Now, we graunt there is no Purgatorie for the Martyrs. *He doth iniurie* (saith S. Austin) *to the Martyr, that prayeth for him. Thirdly*, euen such as goe to Purgatorie, may, in some sēce, *Serm. 17. de verbis Apost. c. 1.*

be

be said happie, & to cease frō their labours, because they haue passed the dangers of sinne and damnation.

Ob. 5. Cyprian saith, That after this life there is no satisfaction.

Ans. The Fathers distinguish a twofold satisfaction: one that goeth before iustification, by which, almightie God is inclined to mercie, out of a certaine congruitie: another commeth after iustification, by which, he is satisfied in iustice for the temporall paine due to sinne, s. Cyprian speaketh of the former.

Ob. 6. Chrysostome saith, After death it is not in our power to repent, nor to wash away our sinnes.

Ans. He speaketh of mortall sinnes.

Ob. 7. Austin saith, the third place we know not &c.

Ans. He speaketh this against Pelagius; who held a place of blessednesse, besides Heauen, for infants dying vnbaptised.

THE THIRTEENTH CONTROVERSY.

Of Christs descention into Hell.

THE FIRST POINT.

1. Insist. 16. *That our Saviour Christ did not (as Caluin most blasphemously affirmeth) suffer the paines of Hell vpon the Crosse.*

The proofe.

IT is proued *first*, because the scriptures attribute the whole worke of our Redemption to Christs precious bloud, and corporall death, neuer acknowledging any further paine.

Secondly, If wee had beene redeemed by Christs suffering the paines of Hell, there ought to haue gone some figures before it; there ought also to be in the Church some sacrament, and some festiual day in memo-thereof

Thirdly, al the Fathers affirme, that Christ descended into Hell a Conqueror and triumpher,

Fourthly, Caluins ground whereupon hee buildeth this blasphemous doctrine, is false;

to wit, that to be in Hell, is nothing else, but to feare, that God is angrie with a man; for so manie should be alreadie damned in Hell, whileſt they are yet liuing in this world; which is repugnant to the ſtate of this preſent life.

Fiftly, the paine of the damned includeth in it eſſentially deſperation of ſaluation; as on the contrarie, the felicitie of the bleſſed includeth certainetie of ſaluation: therefore, if Chriſt ſuffered in his ſoule the paines of a damned man, (as Caluin expreſſely ſayth he did) then Chriſt deſpaired, and ſinned.

The second point.

That Chriſt, did truely deſcend into Hell.

Proofe out of the ſcriptures.

Zach. 9. 11 *Thou alſo, in the blood of thy Teſtament, haſt let forth thy priſoners out of the Lake wherein there was no water.*

Math. 12. 40. *As Ionas was in the Whales belly three daies and three nights; ſo ſhall the ſonne of man be in the heart of the earth.* But in the heart and middle of the earth, the Diuines hold Hell to bee: *As the heart* (ſayth S. Ierome) *is in the middeſt of the liuing creature; ſo is Hell reported to be in the middeſt of the earth.* In c. 2. Ionæ.

Act. 2. 27. *Thou wilt not leaue my ſoule in*

Hell. Ephes. 4. 9. *That hee ascended, what is it, but he descended; also first into the inferiour parts of the earth* S. Ierome, S. Ambrose, S. Chrysostome, & Theophilact, vnderstand here, by the inferiour parts of the earth, *Hell*

1. Pet. 3. 18. *Christ died once for our sinnes, the iust for the vniust, that he might offer vs to God, mortified cerues in flesh, but quickened in spirit; in the which spirit comming, he preached also to them that were in prison*. This place the ancient Fathers vnderstand of Christs descention in Hell.

Proofe by tradition of the Church.

Besides these testimonies of holy Writ, wee haue the Apostles Creed, receiued by our aduersaries; wherein, after the expression of Christs buriall, it followeth immediately, *He descended into Hell*: Therefore, his buriall in the graue, and descention into Hell, were not all one. Wee haue yet further two Councels, The second generall Councell of Lateran, *Cap.* 1. and the first Toletan: *Cap.* 1. both which expressely confirme this doctrine. Lastly, wee haue of our side all the ancient Fathers, both Greeke and Latine, as our aduersaries themselues confesse: *This passeth moist rife* (sayth D. Barlow) *amõg the Fathers, who taking* (Inferi) *for Abrahams*

bosome

besome, expound it, that Christ went thither, to conuey the Fathers deceased, before his resurrection, into the place where now they are. The like confesseth Whitakers, and others. But let vs heare one or two of the Fathers speake.

In his defence of the Articles of the Protestant Religion, pag. 173.

S. Ierome, an 390. *By the inferior parts of the earth, is meant Hell; to which our Lord and Sauiour descended, that he might as a Conqueror, bring away with him the soules of the Saints, which were there kept in prison.*

Contra Duraeum. l. 8.

In 4. ad Ephes.

S. Austin, an. 400. *Neither was Christ Iesus, as man, to be in Heauen that verie day of his death, but in hell according to his soule, and in the graue according to his flesh.* And againe, *VVho then but an Infidell will deny, that Christ was in hell?*

Ep. 77. ad Dard. q. 1.

Epist. 99.

S. Gregorie. *ann. 600. VVhilest our Creator and Redemer penetrating the inclosures of hell, brought out from thence the soules of his elect, he suffereth not vs to goe thither, from whence, by his descention, he deliuered others, &c.*

13. Moral 20.

Protestants that maintaine the Catholike doctrine.

D. Hill in his defece of the article, *Christ descended into hell:* where also, he alleadgeth for patrons of this doctrin, Aretius, Apinus, M. Nowell, and Melancthon; B. Bilson in his *Suruey of Christs sufferings*, &c. Generally

rally, all the Lutheans, and manie Calui-
nists.

THE FOVRTENTH CONTROVERSY,

Of the Worship of Saints.

THE FIRST POINT

That there is a certaine kinde of worship (lesse tha diuine, yet greater than ciuill, or meerely humane) due to the blessed Angels and Saints.

Proofe out of the Scriptures.

IOSVE seeing a mā standing witha drawne sword, asked, *Art thou ours, or our aduersaries?* who answered, *No, but I am Prince of the host of our Lord.* By which answere, it might be easily conceiued, that it was not God that appeared, but his Angell, or minister; yet *Presently Iosue fell flat on the ground, and adored*, with *Religious* worship, for *Ciuil* belongeth not to Angels.

Iosue 5. See the like Num. 22.

3. *Kings*. 18.7. Abdias adored Ellias flat vpon the earth: but in respect of humane excellency, Abdias was greater than Elias there-

therefore he adored him with *religious* worship.

Dan. 2. 46. Nabuchodonosor adored Daniel, not *ciuilly*, (for Nabuchodonosor was a King, Daniel his captiue) therefore *religiously*. Some obiect, The King thought Daniel to be God. *False*: for in adoring, he said *In very deed your God is the God of Gods &c.* By which wordes he plainely distinguished God from Daniel. *But* he commanded sacrifice should be offered to Daniel. *Not* that sacrifice which peculiarly belonged to God; to wit, an immolation of liuing creatures; but as the Hebrew signifieth, an oblation of gifts and sweet odours: though S. Ierome and Theodoret expound it thus; *To Daniel*, that is to say, *To the God of Daniel*.

Proofe out of the Fathers.

(a) Iustin an. 150. *The Host of the good Angels we worship and adore.* (a) Apol. 2.

(b) Eusebius, an. 442. *We honour the soule-liers of true pietie, as Gods most louing friends.* (b) 13. Preparat. 76.

(c) S. Basil, an. 380. *The Church, by honouring those that haue gone before, encourageth those that come after.* (c) Orat. in S. Mamant.

S. Greg. Nazianzen. an. 380. *Orat. in Machab.*

(d) Epiphanius an. 390 *See that Marie be honoured.* (d) Heref. 79.

(e) S.

(e) S. Chrysostome an. 380. *They adored the same Saints, that we doe at this day.*

(f) Thodoret. an. 440. *Our Lord, in stead of your Gods, hath brought into the Temples his owne Saints; and your Gods hath he depriued of glorie, and giuen their honour to his martyrs.*

(g) S. Cyril of Alexandria, *VVe make no Gods of our martyrs, yet wee honour them.*

(h) s. Amhrose, an. 380. *He honoureth Christ, that honoureth his martyrs; and he despiseth Christ, that despiseth his martyrs.*

(i) Maximus, an. 420, *VVe are deuoutly to worship al the martyrs; but especially those, whose Reliques we haue in keeping.*

(k) S. Ierome, an. 380. *Farwell, O Paula, and with thy prayers helpe him that worshippeth thee.*

(l) S. Austin, an. 400. *The multitude of the Gentiles doth now adore, with bended knees, most blessed Peter the Fishermã.* (m) And answering the Heathens, who charge the Christians with adoring Angells: *I would (saith he) you would come and worship them with vs, for then should you learne, that we doe not worship them as Gods, but as Saints.*

S. Gregorie, 3. *dialogor.* 24.

s. Bernard, an. 1140. *let vs embrace the steps of Mary, and with most deuout supplication fall downe at her blessed feet.* Adde the testimonies of Origen, s. Cyprian, Tertullian, Pruden-

(e) *Hom. de SS. Iuuent. & Maximo.*
(f) *Lib. 8. ad Græcos,*
(g) *6. In Iulian.*
(h) *Ser. 6.*
(i) *Ser. de natali SS. Octauil, Aduentoris & Solutoris.*
(k) *In vita Paulæ.*
(l) *S. de SS. Petro & Paulo.*
(m) *In ps. 96.*
Serm. in signum magnum, &c.

Prudentius, and manie other, which our breuitie enforceth vs to omit. But what the doctrine and practise of the ancient church was touching this point, may surely appeare sufficiently, by that the Heathens, Iewes, & Heretikes haue euer vsed to charge the Christians with worshipping Saints; as all, seene in ancient Histories, know verie well.

Euseb. l. 4. c. 15. & l. 8. c. 6. &c.

Reason.

Honour, or worship, is due, in respect of excellency: Therfore, as vnto God supreame worship is due, in respect of his supreame and infinite excellency; and vnto, earthly men, ciuile worship, in respect of their ciuile excellency; so, vnto the blessed Angels and Saints, in whome is found an excellency, in the meane, betweene both the other, is proportionably due a worship in the meane; that is to say, one farre inferiour to diuine, and yet much greater than ciuile, or humane.

Moreouer, God hath promised honour to his Saints. But honour is not due, but from inferiours: therefore, from what inriours, if not from men vpon earth?

Obiections.

OF. Deuteron. 6. 13. *Thou shalt feare the Lord*

Lord thy God, and him onely shalt thou serue. And 1. Timoth. 1. 17. *Onely vnto God honour and glorie*.

Anſ. Notwithſtanding, Geneſ. 27. 29. Iſaac ſaid to Iacob, *Let peoples ſerue thee, & Tribes adore thee; and thy mothers children bow they before thee*. And the Apoſtle, Rom. 2. 10. *Glorie and honour to all that worketh good*. Therefore, in the places obiected, is ſpoken onely of *diuine* worſhip.

Ob. Heſt. 13. 19. Mardocheus refuſed to bow before Aman.

Anſ. Aman would haue been adored as a God, as the words of Mardocheus declare.

Ob. Act. 10. 27. Peter forbad Cornelius to adore him.

L. contra Vigilantiū. *Anſ.* S. Ierome ſayth, that Cornelius apprehended ſome Diuinitie to haue beene in S. Peter: S. Chryſoſtome, that Peter out of his modeſtie refuſed that worſhip, which otherwiſe was due vnto him.

In hunc locum.

Ob. Apoc. 19. 10. the Angell forbid S. Iohn to adore him.

Anſ. S. Auguſtin anſwereth, as S. Ierome to the former obiection. S. Bede, S. Anſelme, and manie others, as S. Chryſoſtome.

THE

THE SECOND POINT.

That the Saints doe pray for vs, at leaſt in generall.

The proofe.

Ieremie 15. 1. *Our Lord ſaid vnto me, If Moiſes and Samuel ſhall ſtand before me, my ſoule is not toward this people.* Therefore Moiſes and Samuel, who were both as then dead, might ſtand before God, and pray for the people; otherwiſe, this ſpeech were vaine,

2. *Machab.* 15. 12. Iudas beheld in a viſion Onias and Ieremie praying for the people.

Apoc. 5. 8. The 24 Seniours are deſcribed, falling downe in heauen before the throne of God, and hauing euery one golden veſſels full of odors, *which are the prayers of Saints.*

2. Pet. 1. 15. *I will doe my diligence, you to haue* (that is to ſay in mind) *often after my deceaſe alſo, that you may keepe a memory of theſe things*: out of which place, diuers ancient authors doe probably gather; that the Saints departed, are carefull for the liuing.

Luc. 16. 27. The rich glutton in hell prayed for his brethren, how much more the the Saints in heauen, for the whole church.

Apoc.

Apoc. 6. 9. the soules of the blessed Martyrs, beg reuenge vpon their persecutors; therefore much rather, mercy for their brethren.

Heb. 12. *Ephes.* 2. & 4. *Galat.* 4. *&c.* The scripture teacheth, that there is a communion betweene the church triumphant & millitant; which *S.* Austin confirmeth, *lib.* 20. *de Ciuitate Dei. c.* 9. But the communion of members vnder one Head, requireth a mutuall care of one another, & the greater to helpe the lesse.

THE THIRD POINT.

That the Saints doe pray for vs, euen in particular.

The Angels pray and take care for vs euen in particular, is euident, *Tobie* 12. 1. *Zachar.* 1. 12. *Apoc.* 8. 3. *Dan.* 10. 13. *Math.* 18. 10. Therefore, much more the Saints: for they wāt nothing belonging to this office, of whatsoeuer the Angels haue; but are like them, as is said, *Luc.* 20. 36. Caluin vrgeth, they want the gouernment and custodie of vs. contrary, *first* to the Scripture: For, *Apog.* 2. 27. they are said to haue power ouer Nations, and to rule them in a rod of iron, that is, of equitie; according to that, *Psal.* 44. *A rod of equitie, the rod of thy kingdome. Secondly,* contrary to the doctrine of the vniuersall

Church

Church and Fathers, as ſhall plainly appeare in the next point.

Proteſtants that defend Interceſsion of Angells.

D. Couel, *In his anſwere to Iohn Burges.* M. Hooker, *l.* 5. *ſect.* 23. Caluin, 1. *Inſtit.* 14. *&c.* Melanchthon, *In Apolog confeſ. Auguſt. fol.* 179. The Communion booke, wherein wee reade thus (in the Collect for S. Michaels day) *Euerlaſting God, &c. grãt that they which alwayes do thee ſeruice in heauen, may by thy appointment ſuccour and defend vs in earth.*

Proteſtants that defend Interceſsion of Saints.

Latimer, *Act. mon. pag.* 1312. Oecolampadius, *ad Orat.* 1. *Chryſoſt. de inuentio.*

THE FOVRTH POINT.

That the bleſſed Angels and Saints in heauen, not as authors properly of our good, but as moſt potent interceſsors for our good, are piouſly and profitably called vpon by vs that liue vpon earth.

Proofe out of the Scripture.

Gen. 48. 16. Iacob bleſſing the ſonnes of Ioſeph, thus ſaith, *The Angell that deliuereth me from all euil, bleſſe theſe children.* And that this was ſpoken to a true Angell, not to

Christ, doe witnesse S. Basil, and S. Chrysostome.

Iob. 5. 1. *Call if there be any that will answere thee, and turne to some of the Saints*, that is to say Angels, as S. Augustin expoundeth it in his Annotations vpon Iob.

L. 3. cont. Eunom. Hom. 7. in laud. S. Pauli.

Exod. 32. 13 Moyses, albeit he inuoked not the Patriarchs, because being then in Limbo, they knew not ordinarily the prayers of the liuing; yet he made supplication to God through their merits, saying, *Remember, O Lord, Abraham, Isaac, and Israel, thy seruants.* So Salomon, Psal. 81. *Remember, O Lord, Dauid and all his meekenesse: For Dauid turne not away the face of Christ.* And Daniel, 3. 35, *Take not away thy mercy from vs, for Abraham thy beloued, and Isaac thy seruant, and Israel thy holy one.* Whereupon S. Austin, *We are admonished* (saith he) *that when our owne merits oppresse vs, we may be relieued by the merits of those, whom God loueth.*

q. 49. in Exod.

(n) Actione 2.

(o) c. 7. ex canonib. recensedatis.

(p) Act. 6.

(q) Cap. 3,

(r) Cap. 29

(ſ) Sub Carolo Magno c. 33.

(t) c. 1. c. 2

(u) c. 9.

Councells.

(n) Concil. Calced. (o) concil. General. 6. (p) Concil. General. 7. (q) concil. Gerudens. (r) Aurelianens. (ſ) Moguntin. (t) Toletan. 5. & 6. (u) Bracarens. 2. most of them held a thousand yeeres since.

L. 5. cont. haeres.

Greeke Fathers.

Dionysius, an. 80. c. 7. *Eccles. Hierach*

Irenæ-

Ireneus, *As Eue was seduced to flye God, so Mary was perswaded to obey God, that of Eue, Mary might be made an Aduocate.*

Eusebius, an. 520. *l.* 13. *Preparat. Euangel. c.* 7.

Athanasius, *Incline thine eare, O Mary, to our prayers, and forget not thy people.* *Ser. de Annunciation.*

S. Basil an. 380. *VVhosoeuer is oppressed with aduersity, let him flye to the martyrs; and he that is in prosperitie, let him pray also vnto them, the one, that he may be deliuered from his euill; the other, that he may continue in his prosperitie.* *Orat. in 49. Mart.*

S. Gregorie. Nazianzen. an. 380. speaking of Cyprian, *He called vpon the Virgin Mary, &c.* *Orat. in Cyprian.*

S. Chrisost. an. 380. *Euen hee that is vested in purple, commeth humbly to the Sepulchers, and laying aside all pompe, maketh supplication to the Saints.* *Hom. 66. in populum, &c.*

S. Gregorie Nissen. an. 380. *Make intercession and pray for our Country, to our common Lord and master.* *Orat. in S. Theodorum.*

S. Ephrem. an. 380. *VVee beseech you (O most blessed martyrs) to make intercession for vs in your prayers to almighty God, that the grace of Christ may come vpon vs.* *In ser. de laudib. SS Martyr.*

S. Cyril. an. 350. *VVhen we offer this sacrifice, we make mention also of those that haue slept before vs: first of the Patriarchs, Prophets, Apostles, and Martyrs, that by their prayers God would be pleased to accept ours.* *Catech. 5*

Theodoret, an 440, *I also making an end of this narration, do pray & beseech, that through their intercession, I may obtayne helpe from God.*

In hist. SS Patrum.

Damascen. an. 370, l. 4. *de fide, c.* 16.

Theophylact, an 480. *In c.* 11. *ad Hebre.*

Latine Fathers.

Cornelius Papa, *Ep.* 1. *de translatione corporum Apostolorum.*

S. Hilarie, an. 460. *The intercession of Angels, Gods nature needeth not, but our infirmitie doth.*

In psal. 129.

S. Ambrose, an. 380. *The Angels are to bee beseeched, who are deputed vs for gardians: The martyrs in like manner, whose patronage we may seeme to challenge, &c.*

Lib. de Viduis.

S. Ierome, an. 380. *Farewell, O Paula, & in thy prayer, helpe the old age of him that worshippeth thee.*

In Epitap. Paulæ.

S. Maximus, an. 420. *Therefore, O thou, that are most glorious and beautifull in the sight of the sonne of God, wee beseech thee, with all the instance wee can, that thou wouldest vouchsafe to remember vs.*

Serm. de S. Agnet.

Ruffinus an. 400 (of Theodorus) *hee wēt about* (saith he) *with the Priests and People to all the places of prayer, he lay prostrate in sackcloth before the shrines of the Martyrs & Apostles, he craued helpe through their assured intercession.*

2. Histor. 33.

S. Pau-

S. Paulinus, an. 400. *In carm. Panegyr: de S. Celso.*

Prudentius, an. 380. *In hymn. de S. Laurētio, &c.*

S. Auſtin. an. 400. *It is an iniury to pray for a martyr, vnto whoſe prayers we ought rather to commend our ſelues.* *Serm. 15. de verbis Apoſtol.*

S. Victor Vticenſis, an. 486. *Be preſent, O yee Angels; intreat, O yee Patriarchs; pray O yee Prophets; be our helpers, O yee Apoſtles; and eſpecially thou, O bleſſed Peter, &c.* *L. 3. de perſecut. Vandal.*

S. Fulgentius, an. 480. *in ſerm. de laud. B. Mariæ. S.* Leo, *ſerm. 5. de Epiph. S.* Gregorie, *l. 2. Dialog. c. vlt. S.* Gregorie, *l. 1. Dialog. c. vlt. S.* Greg. Turonenſ. *l. 1. de gloria martyrum. S.* Bede, *l. 4. in Cantica S.* Anſelme, *l. de excellentia beatæ Virginis, c. vltimo.*

S. Bernard, an. 1140. *In dangers and aduerſities thinke vpon Mary, call vpon Mary, let her not depart from thy mouth nor heart, &c.* The ſame S. Bernard (as we reade in his life) wrought in confirmation of this doctrine, miracles notable and famous at that time, ouer the whole Chriſtian world. See alſo infinite other miracles wrought vpon the inuocation of Saints, in (*u*) Theodoret, (*x*) S. Ambroſe, (*y*) *S.* Auſtin, (*z*) Gregorie, & many other approued Authors. *Serm. 2. ſuper miſſus eſt.*

(*u*) 5. hiſt. 24. (*x*) Serm. (*y*) 22. De Ciuitate. (*z*) L. 3. dialog.

Confeßion of our aduerſaries.

pag. 5. M. Fulke, in his Reioynder to Briſtow; *I doe confeſſe, that Ambroſe, Auguſtin, and Ierome, held inuocation of Saints to bee lawfull.*

In 2. Petri 1. And againſt the Rhemes Teſtament, *In Nazianzen, Baſil, and Chryſoſtome is mention of inuocation of Saints. Theodoret ſpeaketh of prayers vnto martyrs. Leo aſcribeth much to the prayer of S. Peter.*

Cent 5. The Centurie writers, *Cyprian affirmed, that martyrs, and dead Saints did pray for the liuing.* And, *There are manifeſt ſteps of inuocation of Saints, in the doctrine of that age, &c.*

Proofe by Reaſons.

Very often in the Scripture, doe we finde one liuing man vpon earth, prayed vnto by another; as 1. *Kings, 7. Iob the laſt*; *Rom. 15. &c.* Therefore, euen as lawful is it to pray vnto them now, when they are raigning with chriſt: For if not; *eyther* it is, becauſe they are vnwilling to heare vs, & that cannot be ſaid, ſince now they are certainly inflamed with greater charitie, than when they liued vpon earth; *or elſe*, it is becauſe they cannot help vs, & that cannot be ſaid, ſince, if when they were here ſtrãgers, they could, how much more now, when they are at home in their Countrie: *or elſe*, it

is

is becauſe they know not what we ſay, when we pray to them: and that cannot be ſaid; ſince, by what meanes the Angels know the conuerſion of a ſinner, at which, they much reioyce, *Luc.* 15. by the very ſame doe the Saints know our prayers: as who are like the Angels, *Luc.* 20. Or *laſtly*, it is becauſe iniury is done to chriſt, by praying to any but himſelfe: & neyther can this be ſaid; ſince, then it were vnlawfull, for one liuing man vpon earth, to pray to another. This reaſon is plainely demonſtratiue, and conuincing: and our Aduerſaries may babble, and raile as long as they wil, but neuer can they make any ſolid anſwere vnto it.

Proteſtants that defend this point.

Luther. *Of the interceſsion of Saints, I thinke & iudge with the whole Chriſtiã Church, that the Saints are to be honoured by vs, and alſo to be inuocated.* *In purgatione quorundam articulorum*

Oecolampadius, *in orat.* 1. Chryſoſt. *de Iuuentio & Maximo.* Thomas Bilney, *Act. & mon. pag.* 462. Latimer, *Act. and mon. pag.* 1312. And ſee Hafferenferus, *in loc. Theolog. l.* 3. *ſtat.* 4. *loc.* 5.

Our Aduerſaries *obiections*, may eaſily be anſwered out of that which hath bin ſaid: for, if ſo be they will but pleaſe to let goe

slaunders, & oppose only against this point; I affirme boldly, That whatsoeuer they can possibly bring to prooue, that we may not pray to Saints; will euen as well prooue, that they may not pray, one liuing man vpō earth to another: So as necessarily, eyther they must prooue nothing at all, or else too much.

THE FIFTEENTH CONTROVERSY. OF RELIQVES.

That the reliques of Saints are worthie of estimation and reuerence.

Proofe out of the Scriptures.

EXod. 13. 19 Moyses departing out of Egypt, would not leaue behind him the bones of the Patriarch Ioseph, but carried thē away with him in honourable manner, and translated them into the Land of promise.

Deutr. the last. Almightie God honored the bodie of Moyses, burying it himselfe.

4. *Kings*, 13. 21 Iosias commanded, that the

the bones of Gods Propher ſhould remaine vntouched.

Iſay, 11. We reade, that the Sepulcher of our Lord ſhalbe glorious, as *S.* Ierome expoundeth it for euer. *Epiſt. ad Marcellam.*

Math. 9. 20. The womā ſickē of the fluxe, by only touching reuerently, & faithfully, the hemme of Chriſts garment, was cured.

Act. 5. 15. The faithful Chriſtiās *brought forth the ſicke into the ſtreetes, and laid them in beds and couches that when Peter came, his ſhadow might at leaſt ouershadow them, and they deliuered of their infirmities.*

Act. 19. 12. They brought the napkins & handkerchiefes of Paul to the ſicke, & their diſeaſes departed from them, & the wicked Spirits went out.

Proofe out of Councels.

(*a*) Nicenum. 2. (*b*) Carthag. 5. (*c*) Bracarenſ. 3. (d) Epainenſ. (*e*) Moguntinum, *ſub Carolo* 5. (*f*) Lateran, *ſub Innocent* 3.

(*a*) *Act.* 7.
(*b*) *Can* 14
(*c*) *Can.* 5.
(*d*) *Can* 25
(*e*) *Can* 51
(*f*) *Can* 62.

Proofe out of the Fathers.

Euſebius, *l.* 7. *hiſt. c.* 15. *S.* Athanaſius *in vita B. Antonij*. *S.* Baſil, *in pſal.* 115. *S.* Gregory. Nyſſen. *oratione in Theodorum. S.* Gregor, Nazianzen, *orat.* 1. *in Iulianum*. Euſebius Emiſſen. *hom. de S. Blandina*, S. Cyril of Ieruſalem

ſalem. *catech.* 18. *S.* Iohn chryſoſtome, *Serm. de S. Iuuentio & Maximo.* Theodoret, *l.* 8. *ad Græcos.* Damaſcen. 4. *de fide Orthodoxa*, 16.

S. Ambroſ. an. 380. *But if you aske me, what I honour, in flesh diſſolued and conſumed?* *I honour in the martyrs flesh, his wounds, receiued for Chriſts name; I honour the memorie of his euer-liuing vertue; I honour his ashes, made holy by confeßiō of Chriſt; I honour in ashes the ſeedes of eternitie; I honour that bodie which our Lord loueth; that bodie, that teacheth mee not to feare death, for our Lords cauſe. For why should not the faithfull honour that bodie, which euen the Deuils doe reuerence; which they afflicted in punishment, but doe glorifie in the Sepulcher? I honour therefore that bodie which Chriſt hath honoured in the ſword, and which with Chriſt shall one day raigne in Heauen.*

Serm. 93 de SS. Nazario & Celſo.

S. Maximus, an. 420. *in ſerm. de Octauio, Aduentore, & Solutore.* Gaudentius, *tract. de dedicatione Baſilicæ.* S. Paulinus, *Natali.* 3. S. *Felicis, & alibi.* S. Ierome, in his booke againſt Vigilantius. *He repineth* (ſaith good S. Ierome) *that the reliques of the martyrs should bee couered with precious veſtures; & that they are not either boūd vp in clouts, or haire cloth, or caſt out vpon the dunghill, that ſo, drunken & ſleepie-headed Vigilantius, might haue all worship to himſelfe alone.*

Ruffinus, 11. *Hiſtoriarum*, 28.

S. Auſtin

S. Auſtin; an. 400. *The bearers of theſe letters* (ſaith he) *carrie with them the reliques of the moſt glorious & bleſſed martyr* S. Stephen; *which your Holineſſe well knoweth, how conuenient it is they ſhould bee honoured.* Epiſt. 103 ad Quintum,

The Author of the Booke intituled, *De Eccleſiaſticis dogmatibus, c. 73.*

S. Leo, *Serm de S. Laurentio.*

S. Gregorie an 600. *VVee exhort you, That the reliques of the holy apoſtles, Peter & Paul, & of the martyrs, Laurence and Pancratius, which we haue ſhewen you, you take vp & diſpoſe with reuerence.*

S. Greg. Turonicus, *l. de gloria martyrum & confeſſorum.* L. 5. epiſt. 50. ad Palladium,

The teſtimonies of S. Bede, S. Bernard, and manie later Fathers, wee omit, becauſe all our learneder aduerſaries acknowledge them.

Hereunto adde the manie teſtimonies of innumerable miracles wrought by the Reliques of Saints: as alſo in particular, of the miraculous inuentiō & reuelation of manie of their bodies; whereof the writings of the Fathers are full. See Epiphanius, in the liues of the Prophets, Iſay, Ezechiel, & Ieremie; Saint Baſil, in his Oration of the prayſes of saint Mammant; Saint Gregorie Nazianzen, *Orat. in Cyprian.* Saint Chryſoſtome, in his booke againſt the Gentiles of

Saint

Saint Babyla the Martyr. Saint Auguſtine, *L. 22. De Ciuitate Dei*; where hee ſayth, *That at the Reliques of Saint Stephē onely, there were, in a very short ſpace, ſo manie miracles wrought, as if all should be recorded it would bee neceſſarie to write manie volumes, &c.*

Confeſſion of our aduerſaries.

Kemnitius, *From tranſlation, they came to circumgeſtation, or carrying about of Reliques; as appeareth in Auguſtine, and Hierome.*

Examen. part 2. In Epit. cent. 4. In his answer to a counterfeit Catholike. Contra. Duraum l. 10.

Oſiander, *Hierome did contend, that the reliques of ſaints were to be worshipped.*

M. Fulke confeſſeth, That Vigilantius was cōdemned of hereſy for denying worſhip of Reliques.

In purgatione articulorum Act. & Mon. print. ed 1576. pag. 61.

M. Whitaker, *I doe not thinke thoſe miracles vaine, which are reported to haue beene done at the monuments of ſaintes.*

Luther, *VVho can ganeſay thoſe thinges, which God to this day worketh miraculouſly, & viſibly, at the Monuments of his ſaints?*

De origine erroris, printed Tigvri, 1539.

Fox, *The Idoll ceaſed to giue any more Oracles, ſaying: That for the body of Babylas the Martyr he would giue no anſwere.*

Bullenger, *Hierome ſayth: That if it be not lawfull to tranſlate the Reliques of Saints, & to keep them in golden bagges; then that* Conſtantine, *and* Arcadius *were ſacrilegious; yea all the Biſhops, not only ſacrilegious, but fooles.*

The

The Centuriſts, *It is ſayd, that Conſtantine tranſlated certaine Reliques of the Croſſe, that was found by* Helena *of Conſtantinople.* Cent. 4. col. 562.

Kemnitius againe, *They made pilgrimages alſo to places, where they heard were reliques, famous and notable, for miracles wrought by them.* Examen. part. 4.

Kemnitius yet againe, *Auguſtine ſayth: That at the reliques of* S. *Stephen, a blind woman was brought to ſee &c.* Ibidem.

The Centuriſts againe: *If we beleeue Ambroſe, the ſicke by touching the garments of the Saints, haue beene healed, and men poſſeſſed of diuels, deliuered.* Cent. 4, col. 459.

Proofe by Reaſons.

Reliques (as very well noteth S. Chryſoſtome, in his booke of Babylas the Martyr) are profitable; becauſe *by them we ar brought into remẽbrance, and ſtirred vp to imitation of the Saints liues, whoſe reliques they are.*

Moreouer, they ought euen out of honeſtie and good nature, to be eſteemed, and made much of. For *firſt*, the bodies of the Saints were the organs of their ſoules to doe good workes: *Secondly*, they haue been, and are the inſtruments of God, to worke miracles, *Thirdly*, they are the pledges of our Patrons: *Fourthly*, the ſpoyles of our deareſt frinds. *Laſtly*, they are deſigned to ineſtimable glorie.

Ob-

Obiections.

Ob. Math. 23. Our Sauiour blamed the Iewes, for adorning the Sepulchers of the Prophets.

Anſ. He blamed them only for their forefathers kiling the Prophets, whreas in verie deed, their hearts were no leſſe full of malice, than the others were. Therefore our Lord did not reprehend the Iewes, for building or adorning the monumẽts of the Prophets; but, for that they did not imitat thoſe whoſe monumẽts they adorned, but rather, thoſe that killed thẽ: & ſo expoũd this place all the ancient Fathers; as S. Hilary, S. Ierome, S. Chryſoſtome, Theophilact, vpon the three and twentieth of S. Mathew; S. Ambroſe, & S. Bede, vpon the eleuenth of S. Luc.

Ob. Deuteronom. the laſt, Almightie God hid the bodie of Moyſes, that the Iewes might not worſhip it.

Anſ. The Iewes being as they were, ſo verie prone to Idolatrie, it was to be feared, leaſt they would haue honoured the bodie of Moyſes with diuine worſhip: but amõgſt Chriſtians (thanks bee to God) there is no ſuch feare, for neuer was it heard, that any of them attributed diuine worſhip to the Reliques of Saints.

THE

THE SIXTEENTH CONTROVERSY.

OF IMAGES.

THE FIRST POINT.

That it is lawfull to make, and haue, Images.

Proofe out of the Scriptures.

EXod. 25 18. God commaunded Images of Cherubins to be made ouer the Arke.

Numb. 21.8. Moyſes, by Gods commandement, made a braſen Serpent, and ſet it vp for a ſigne.

Exod. 31. & 35. God gaue to Beſeleel & Ooliab the ſpirit of knowledge, to carue & inuent things for the ornamẽt of the Tẽple.

Math. 22.21. The Iewes had Cæſars Image vpon their money.

Proofe out of Antiquitie.

Wee read in diuers ancient & graue Authors, of three Images of our Sauior, made in his time. The *firſt*, is that of his bleſſed viſage; which himſelfe is reported to haue miraculouſly imprinted in a napkin, & ſent to Abgarus, Prince of Edeſſa; of it, doe write

(a)

(a) Euagrius, (b) Mataphrastes, (c) Damascen, &c. The *second*, is that which the woman, cured of the flux, set vp in Brasse at *Cesarea Philippi*: witnesses of it, are (d) Eusebius, (e) Sozomen, (f) Damascen, and (g) Theophilus. The *third* is said to haue beene made by Nicodemus; which being afterward taken by the Iewes, and in mockerie crucified, Almightie God graced it with innumerable miracles: as is related in the boocke intituled, *of the passion of our Lords Image*; being the worke of S. Athanasius, as is thought or howsoeuer, of some as ancient Author: for this historie is cited in the seuenth Synod, *act.* 4.

(a) L. 4. c. 26.
(b) In vita Constantini,
(c) l. l. de imaginibus.
(d) L. 7. c. 14.
(e) L. 5. c. 20.
(f) Lib. 1. de imagin.
(g) In c. 9. Matt.

Besides these of our Sauiour, Theodorus Lector maketh mention of one of our blessed Ladie, drawne by S. Luke. Eusebius relateth, That himselfe saw many verie ancient Images of the Apostles painted almost euerie where. Saint Austin, That the Images of Christ, placed betweene his Apostle, Peter and Paul, were verie vsuall. See moe testimonies of the fathers to this purpose, in the seuenth synod, *act.* 4. &c.

L. 1. Col. lectaneorũ.
7. histor. 14.
1. de consensu Euangel. 10

Proofe by Reasons.

First, Images instruct and teach; and that better ofttimes than bookes: so saith (a) S. Greg. Nissen, and (b) S. Greg. Pope: yea-

(a) Orat. in Theod.
(b) Lib. 7. ep. 109.

&c

& the Heathen Poet (c) Horace; taught only by the light of nature.

(c) In Art poetica.

Secondly, They nourish and encrease charitie.

Thirdly, They stirre vp to imitation.

Fourthly, They conserue in vs the memorie of our beloued.

Fiftly, By louing & respecting them, we testifie our loue to the faith and doctrine of those, whome they represent.

Lastly, we honor God and his Saints, by them; for no man doubteth, but the erecting of Images to great Personages, belongeth to their honor.

Obiection.

Ob. Exod. 20. *Thou shall not make to thee a grauen thing, nor any similitude*, &c.

Ans. Some *answere*, That the Iews, in regard of their meruailous propension to Idolatrie, were forbid to make any Images, or likenesses, other than by Gods expresse cōmandement or leaue: But that this prohibition was meerely positiue & temporal; like that of the not eating Swines flesh, &c. and therefore ceased, with the abrogation of the state of the olde Testamēt; in no wise binding vs Christians. But the common *Answere* is, That euen the Iewes themselues were not forbid absolutely to make Images, or likenesses; but only to make such I-

mages, or likeneſſes, as may be called Idols; that is to ſay, ſuch as eyther be taken for Gods, or, at leaſt, doe repreſent that thing for God, which is not God.

THE SECOND POINT.

That it is not abſolutely, and in all ſences, forbidden to make a picture of God.

The proofe.

Firſt, God hath beene ſeene in a corporall forme, *Gen.* 28. *Exod.* 33. *Iſai.* 6. *Amos* 9. *Daniel* 7. Therefore he may be painted ſo.

Secondly, The Angels are without bodies; yet were pictured in the Old Teſtament. *Exod.* 25. 3. *Kings*, 26.

Thirdly, The ſcripture attributeth to God all the parts of mans bodie; as head, armes, feete, &c. Why therfore is it not as lawfull to ſet him out ſo in a picture?

Fourthly, Wee picture things, that ſeeme leſſe capable of any repreſentation than God doth; as Vertues, which are meere accidents.

Fiftly, It is lawfull, in meditation, to apprehend God in a bodily ſhape, for the more forcible ſtirring vp our affections; as all ſpirituall men, that write of the art of meditation, expreſſely teach: therefore, as well to picture him.

Sixtly, It is not likely, that the Church would

would ſo vniuerſaly tolerate ſuch pictures, if they were not lawfull.

Laſtly, The ſeuenth Synod approued Images of the Holy-ghoſt, in the forme of a Doue; and the Councell of Trent expreſſely, Images of God, for hiſtorie ſake. *Act. 5. Seſſ. 25.*

Obiections.

Iſai. 40. *To whom haue you made God like? or what Image will you ſet to him?* Act. 17. *VVee may not ſuppoſe the diuinitie to be like vnto gold, or ſiluer, or ſtone, the grauing of art and deuice of man &c.*

Anſ. A thing may be painted or pictured three manner of wayes. *Firſt*, to expreſſe perfectly, and to the quicke, the verie ſhape and nature of the patterne. *Secondly*, to ſhew ſome hiſtorie to the eye: as if a Painter ſhould take vpon him, to expreſſe in his picture the expulſion of Adam out of Paradiſe; hee could not well doe it, without drawing God like a man walking in a garden &c. *Thirdly*, to expreſſe the nature of the patterne: not by an immediate, or proper ſimilitude; but onely, by certaine metaphorical and myſticall ſignifications, which may lead the vnderſtāding into ſome more perfit knowledge thereof. So the Angels are painted like goodly young men, with wings; to teach vs, that they are euer flouriſhing

shing, and readie to dispatch, with all expedicion, any imployment, to which God leadeth thē. Both these later wayes we defend that God may be pictured: but to goe about to picture him the first way, wee thinke abhominable; and that onely to be forbidden in the places obiected, and their like.

THE THIRD POINT

That Images are lawfully and piously set vp in Churches.

Proofe out of the Scriptures.

Exod. 25. 18. Cherubins were placed on either side of the Oracle.

3. *Kings*, 6. 28. Salomons Temple was adorned with Images of Angels, and other creatures.

Proofe by the practise of the Church within the first 500. yeares.

Lib. 2. de pudicitia. Tertullian an. 200, That the Image of Christ, in forme of a Shepheard, carrying a Sheepe on his shoulders, was engrauen on the Chalices vsed in the Churches.

Lib. 5. c. 20. *Lib. 10. cap. 30.* *Ep. 49. ad Olymp.* Sozomen an. 430. and Nicephorus write, That the Image of our Sauiour, which the womā, cured of the bloudy flux, set vp at Paneas, was brought into the Church in Iulians time the Apostata.

S. Gregorie Nazianzen an. 380. maketh men-

mention of Images in the Church of Diocesaria, that himselfe trimmed vp.

Damasus an. 370. writeth, That Constantine, in the plate where he was baptized, erected siluer Images of our Sauiour and S. Iohn Baptist; as also others, in the Church of S. Iohn Lateran. *In vita Siluestri.* *Act. 6.*

In the seuenth Synod it is related, That Epiphanius Disciples erected a Temple to him, and placed his Image in it.

S. Basil an. 380. pointeth vnto the Image of Saint Barlaam, that stood in the Church. *Orat. in S Barlaam.*

S. Gregorie Nissene an. 380. speaketh of a Church so beautified with Images, that it shewed like to some pleasant and flowrie meadow. *Orat. in Theodor.*

S. Chrysostome an. 380. in his Masse, turned into Latine by Erasmus, *The Priest* (sayth hee) *goeth out at a little doore, carrying the Gospell, the Clerke leading him the way with light, and turning himselfe to the Image of Christ, that standeth betweene the two doores, he boweth downe his head, and sayth with a lowd voice &c.*

Euodius an. 420. witnesseth, the Image of S. Stephen to haue been in a Church in his time, and that the people came often to behold it. *De miraculis S. Stephani.*

Prudentius an. 380. sayth as much of the

Image of S. Cassian. Paulinus, of S. Martins &c.

In hymno S. Cassia.

Nicephorus 1300. writeth, That Pulcheria the Empresse built a church at Constantinople, and placed therein a picture of our blessed Ladie, which Eudocia sent her from Ierusalem.

Ep. ad Seuerum. Lib. 14. c. 2.

Valentinian the yonger, as writeth Anastasius in the life of Sixtus, was admonished by Pope Sixtus, to place ouer the Altar, in S. Peters Church, an Image of our Sauiour, made of gold, and richly beset with precious stones; as also other Images of the twelue Apostles.

S. Austin. an. 400. witnesseth, That in his time, Christ was to be seene in manie places, painted betweene Saint Peter & S. Paule;

Lib. 1. de consensu Euangelist cap. 10.

To conclude, Adrian the first, in a speciall booke which hee wrote in defence of Images, reporteth, that Syluester, Damasus, Celestin, Sixtus, Leo, Iohn, and Pelagius, al Popes within the first fiue hundred yeares, vsed to decke vp their churches with pictures.

Proofe out of ancient Councels.

The *first*, is the seuenth Synod; which was purposely called about this matter. The *second*, the eight Synod; in which, the decrees

decrees of the former were renewed. The *third*, an ancient Roman Councell, vnder Gregorie the third, whereat were present verie neere a thousand Bishops, in which councel, the *Iconomachi*, or Image-breakers, were condēned for Heretikes. See sigebert in his chronicle, *Anno.* 633. The *fourth*, is a Councell holden about the same matter, in the time of Pope Stephen and Charles the Emperor; as witnesseth Adrian the first, Stephens successor, in his booke which he wrote to Charles, in defence of Images.

Proofe by Reasons.

First, Where should holy pictures of holy men bee more properly bestowed thā in holy places?

Secondly, The church being a resemblance of heauen, as S. Paul teacheth *Heb.* 9. it is most conueniently decked vp with Images, the representations of heauenly creatures.

Thirdly, The view and serious consideration of them, retyreth mens mindes more from worldly businesse, & eleuateth them vp to God.

Obiections.

Ob. The Elibertine Councell, *Can.* 36. forbiddeth pictures in churches.

Ans. *First*, The Councell forbiddeth on-

nely, That they be not painted vpon the church walls: and this for reuerence; least, it being then a time of great perſecutiõ, they might haue beene defaced and abuſed. *Secondly*, This Councell was but Prouincial, conſiſting only of 19. Biſhops, and was neuer confirmed: Therefore, if it had decreed againſt Images (as in verie truth it did not) yet ſhould that decree be of no validitie. *Thirdly*, This Councell preſcribeth faſting on the Saterday; it forbiddeth wiuing to church-men; and teacheth manie other points directly againſt our aduerſaries: therfore in vaine doe they vrge it.

Cap. 26. 13.

Ob. By the glorious ſhew of Images in Churches, there is great danger of Idolatry; for S. Auſtin ſayth, That by the liuely reſemblance they haue of humane members, they affect weake mindes in ſuch ſort, that they ſeeme to liue and breath.

Anſ. S. Auguſtin meaneth by weake mindes, ſuch as are alreadie infected with the error of the Gentiles, and ſo ſayth, That when a man beleeueth any Statue ſet vp in the church, to be God, he is wonderfully confirmed in his error, by beholding a ſimilitude of humane members, ſet out ſo to the life. But experience ſheweth, that the moſt ſimple chriſtian, who alreadie doth not beleeue Images to be Gods, is neuer brought

to

to thinke, that they liue or breath.

Ob. Epiphanius, in the poſtſcript of his letter, written to Iohn, Patriarch of Ieruſalem, ſayth, That it is againſt the authoritie of the ſcripture, that the Image of a man ſhould hang in the Church.

Anſ. Some anſwere, That this was ſpoken of a prophane Image. But the truth is, theſe words are not Epiphanius his owne, but added to his letter by ſome old enemie of Images: which appeareth *firſt*, becauſe in the ſeuenth Synod, the image-breakers brought out all the teſtimonies of the Fathers, that might ſeeme to carrie the leaſt colour for them; yet neuer this. *Secondly*, becauſe Epiphanius the Deacon proued in the ſeuenth Synod, *Act.* 6. that two other places like to this, were thruſt into Epiphanius his works by the heretikes. *Thirdly*, becauſe as it is ſaid alſo in the ſame Synod) Epiphanius his own diſciples, after his death, built a church in his honor, and ſet vp his Image therein; which, without all queſtion, they would neuer haue done, had their maiſter taught it to be againſt the authority of ſcripture. *Fourthly*, becauſe Epiphanius was a learned & graue Father; & therefore would not ſpeake ſo abſurdly, as to affirme, that to be againſt the ſcriptures authority, which is expreſſly allowed in the Scripture. *Fiftly*, becauſe

becauſe the ſtyle agreeth not with the reſt of his Epiſtle. *Laſtly*, if it be againſt the authoritie of the ſcripture, that the image of a man ſhould hang in the church, why (for Gods ſake) doe ſo manie, euen of our moſt preciſe aduerſaries, ſuffer their own images to hang vp in churches?

Ob. Adrian the Emperour commanded, That churches ſhould be built for the Chriſtians, without images.

Anſ. Becauſe the Chriſtians refuſed to pray in the Temples of the Heathens, being full of their Idols; Adrian, out of his grace, granted them churches, without any ſuch Idols.

THE FOVRTH POINT.

That the Images of Chriſt & his Saints, are worthily eſteemed and reuerenced.

Proofe out of the Scriptures.

Pſal. 95. *Adore yee the foot-ſtoole of his feet.* Which is ſpoken literally of the Arke of the Teſtament; according to that, 1. *Paralip.* 28. *I haue prepared an houſe where the Arke of our Lord might reſt, and the foot-ſtoole of the feet of our God.* Now, the principall reaſon, why the Arke was worſhipped, was in regard of the images of the Cherubins vpō it, as ſayth S. Ierome in his Epiſtle *ad Marcellam*. Our aduerſaries *obiect*, we reade falſely; for it ſhould

ſhould be, Adore *at*, or *before*, his foot-ſtoole. *I anſwere firſt*, At leaſt then wee may as wel adore at, or before, Images. *Secondly*, The vulgar Latine, the *Septuagint*, & S. Ierome, haue no *At*, or *Before*: The Hebrew ſignifieth, Bow vnto it; which is as much, as Reuerence. *Thirdly*, in diuerſe other places, beſides this, the Arke is proued venerable: as *Ioſue* 3. where the children of Iſrael were commanded, not to approach neere vnto it by two thouſand cubites. 1. *Kings*, 6. the Bethſamites were ſtrucken with death, for beholding it irreuerētly. 2. *Kings*, 6. Oſias in like māner, for touching it. yea, it was lawfull for no man, but the High prieſt, to enter into *Sancta Sanctorum*, for reuerence to the Arke; wittneſſe the Apoſtle, *Heb*. 9.

Numb. 21. 8. The braſen Serpent was ſet vp on high, & gaue health vnto thoſe that looked on it; therefore worthily reuerenced as an holy ſigne: So S. Auſtin, *Lib*. 3. *Trinitat. cap*. 10.

Math. 5. 35. Our Sauiour commandeth vs, not to ſweare by Heauen, becauſe it is the Throne of God; nor by Earth, becauſe it is the foot-ſtoole of his feete: where, the cauſe of our not ſwearing, is, the reuerence wee owe to Gods creatures, as they haue relation to himſelfe.

Exod. 12. 16. *The firſt day ſhall be holy and ſolemne*,

ſolemne, and the ſeuenth day, with the like feſtiuitie, ſhall bee venerable. Therefore, whatſoeuer is holy, is venerable. But in the ſcriptures, manie things are ſayd to be *holy*; as Places, *Exod.* 5. Daies, *Exod.* 12. the Prieſts veſtments, *Exod.* 28. the ſcriptures, 2. *Timoth.* 3. And why this? but becauſe they are ſignes of holy things: But ſo alſo are the Images of Chriſt, and his Saints; therefore they are holy, and conſequently, venerable.

Laſtly, the very Name of *Ieſus* is venerable; proued *Philip.* 2. why not then his Image as well?

Proofe out of Councels.

Thoſe ſet downe in the former point; vnto which adde, *Concil. Gentialic.* holden about the yeare 766. and the Councell of Trent. *Seſſ.* 25.

In Iuliauum citatus in 7. Synodo.

S. Baſil, an. 380. *I honour the hiſtories of the Images, & doe openly worſhip them; for this being deliuered vs from the holy Apoſtles, is not to be forbidden.*

Vbi ſupra

S. Chryſoſtome an. 350. *The Priest boweth his head to the Image of Chriſt.*

Serm. 1. *in Pſal.* 118.

S. Ambroſe, an. 380, *Hee that croweneth the Image of the Emperour, honoureth him, whoſe Image he crowneth; and he that contemneth the Emperours Image, ſeemeth to doe iniurie to the Emperour.*

Emperour.

S. Austin an. 400. speaking of holy signes, such are Images, &c. *VVel may they haue honor, as being religious.* *Lib. 3. Trinit. c. 10.*

S. Gregorie an. 600. *VVe exhort you by these presents, That bringing away, with due reuerence, the Image and Crosse &c.* *L. 7 ep. 5. ad Ianua.*

Damascene 730, *The worshipping of the Crosse, and Images, is a tradition of the Apostles.* *L. 4. c. 17.*

Confession of our Aduersaryes.

The Centuriists, *Bede erred in worshipping of Images.* *Cent. 8. c. 10.*

M. Symonds, *Leo decreed, That reuerence should be giuen to Images.* *On the Reuelat. p. 57*

Functius, *Xenaias was the first that stirred vp warre against Images.* Of the same Xenaias thus writeth Nicephorus in his sixteenth booke of his Historie of the church, *c. 27. This man,* sayth hee, *(O audacious spirit, and impudent mouth) was the first that vomited out this saying, That the Image of Christ, and those whom Christ loueth, are not to be reuerenced &c.* *In lib. 7. comment. &c. ac Anno. 494*

Proofe by Miracles.

Eusebius, in the seuenth booke of his Ecclesiasticall Historie, relateth of the Image of our blessed Sauiour, which the woman, cured of the blodie flux, set vp at *Cæsarea Philippi*, that out of it there vsed to spring a certaine

certaine ſtrange hearbe, which, as ſoone as it was growne to that height, that it touched the hemme of the Images garment, it had power to driue away all manner of diſeaſes. The ſame relateth Theophilact: & Sozomen addeth, that when Iulian the Apoſtata, for malice againſt our Sauiour, cauſed the ſaid Image to be throwne downe, & his owne to be ſet vp in place of it, there came miraculouſly fire from heauen, & cõſumed Iulians al to pieces, tearing the head from the bodie. ſee diuers other the like miracles in Euagrius, Zonaras, Cedrenus, Paulus Diaconus, & other Authors of good credit.

Proofe by Reaſons.

First, Man is worthy of veneration, becauſe he is the Image of God: therefore, for the ſame reaſon, the images of Chriſt and his Saints are worthy of veneration: for that which agreeth to one image, becauſe it is an image, the ſame agreeth to all Images proportionably.

In cap. 9. Matth. *L. 5. hiſt. cap. 20.*

Secondly, Ciuile honour is due to the Kinges image; therefore, Religious to Chriſts.

Thirdly, An image is capable of iniury & contempt; therefore, of honour and reuerence.

Fourthly, We worthily deteſt and breake in

in pieces the Idols of the Gentils: and why ſo? But for their ſignification; becauſe they are the images of falſe Gods: Therfore, on the contrary, the images of Chriſt and his ſaints, which ſignify thinges truly good & holy, are worthily eſteemed & reuerenced.

Fifthly, it is not credible, that God would haue his truth defended rather by foes, thē by his friends. But the image-breakers were all wicked men, to wit, eyther Iewes, Samaritans, Turkes, Sorcerers, or manifeſt Heretikes. Contrarywiſe, the defenders of Images were moſt holy and learned mē; as Gregory, and Adrian Popes; German, Taraſius, Biſhoppes of Conſtantinople; S. Damaſcene, Methodius, Leontius, Ionas Aurelianenſis, Paulus Diaconus &c.

Laſtly, The ſucceſſe of the Image-breakers was moſt miſerable and vnfortunate; but the defenders of Images, Almighty God bleſſed with happines and proſperity.

In the tyme of Leo Iſaurus, for impiety againſt images, deſeruedly called Iconomachus, or the Image-breakers; there alſo aroſe ſo ſoare a peſtilence, vpon the burning of the ſaintes Images in the Market-place at Conſtantinople, as there dyed in that one Citty, three hundred thouſand perſons; by occaſion alſo whereof, Leo, & his ſucceſſors loſt for euer the Kingdom of Italy.

In

In the tyme of his vngracious ſonne Coſtantinus Copronimus (ſo nick-named in deriſion, for that in receauing his baptiſm, he berayed the font) thoſe Eaſterne partes of the world were afflicted with calamityes, the like not heard of: whole Cittyes were caſt downe with Earth-quakes: Peſtilence ſo raged, that ſcarcely there was place left to burie the dead in; the figures of little Croſſes appearing euery where vpon mens garments, to ſhew the reaſon of Gods indignation: Cold ſo terrible, that the ſea, called *Mare Ponticum*, was frozen ouer with ice, of incredible deepnes, for aboue an hundred miles togeather: after which, the next ſummer followed ſuch a drought, that al the places of water in thoſe Countreyes were quite dryed vp; in ſo much, as all men cryed out at laſt, That all theſe plagues lighted vpon them, for the impiety which the Image-breakers had wrought againſt God, and his ſaints. And finally, the obſtinate Emperour ended his life moſt miſerably and deſperatly, crying out on his death bed, that he was already damned, and deliuered ouer to be tormented in vnquenchable fire. See all this verifyed by many ancient and graue Writers; eſpecially Paulus Diaconus, who liued in thoſe tymes, and ſpeaketh as vpon his own know-

knowledge, and eye-sight.

Of the contrary part, Pipin and Charles his sonne, who with the Roman Bishopes stood out against the Grecians in defence of Images, being aduanced, the one to the Kingdome of France, the other to the Empire, liued and ruled prosperously; as testifyeth the foresayd Paulus Diaconus, Zonaras, and many other approued authours.

Protestants that haue defended this point.

Thomas Bilney, *Act. & Mon. pag.* 462. *art.* 7. Certaine Protestants in Germany, as witnesseth Beza in his answere *ad acta colloquij Montisbelgar, parte altera, pag.* 23. *&c.*

Obiections.

First, they obiect places of Scripture, as, *Exod.* 21. *Deuteronom.* 4. *Roman.* 1. &c.

Vnto all which, wee answere in one word, there is onely reprehended the worshipping of Idols; that is to say, of such things for Gods, as are indeede no Gods.

Some reply, that neither the Iewes, nor Gentiles themselues, did take their Idols for Gods; but in their Idols, did alwayes worship the true God.

Flatly against the Sriptures, Deuteronom. 32. *They immolated to Deuils, and not to God:* Psal. 105. *They made a Calfe in Horeb and*

they adored the Sculptil. Wisdome 13. *Either the Fire, or the VVind, or the swift Ayre, or a circle of Starres, or exceeding much VVater, or the Sunne and the Moone, they thought to be Gods, rulers of the world.* Ieremie 2. *They said to the VVood, Thou art my Father, & to the Stone, Thou hast begotten me. According to the number of thy Cities, were thy Gods, O Iuda.* Daniel 5. *They dranke wine, and praised their Gods of Siluer, of Brasse, of Iron, and of VVood, and of Stone, &c.* Yea, the Prophets inculcate nothing more often, than that the Idols of Gold and Siluer were not God. But what idlenes were it, to labour so much in refuting that, which no man euer affirmed? Moreouer, *Act.* 19. The Heathen artificer sayth of S. Paule, *this man, by persuasion, hath auerted a great multitude, saying: That they are not Gods which are made by handes*: Therefore, that multitude, before S. Paules preaching, beleeued things made by handes, to be Gods.

Other of our aduersairies come vpon vs, That S. Thomas of Aquin, S. Bonauenture and diuers other Catholike Doctors doe maintaine, That the Image of Christ is to be worshipped with one and the selfe-same worship, wherwith Christ himselfe is worshipped.

I answere *first*, That is but the opinion of some particular Doctors, and not the vniuer-

niuerſall doctrine of the church: and therefore Cardinal Bellarmine giueth a Caueat to al preachers & teachers, that they ſhould not deliuer publikly any ſuch doctrine to the vulgar people, for fear of drawing thoſe who are not capable of Philoſophicall ſpeculations, into erronious conceits. *Secondly*, There is no text of holy Scripture, neither yet any other argument ſo plaine and demonſtratiue againſt this opiniõ, but that the foreſaid learned Doctors, & others that follow them, were & are verie ſufficiently able to giue probable ſolution hereunto: for al that can in this point be euidently, & by neceſſarie conſequence, deduced either out of the Scriptures, or from anie other argument is onely, that it is vnlawful, and an act of Idolatrie, to giue diuine worſhip euẽ to the Image of Chriſt, for the thing it ſelfe. *Thirdly*, This opinion is grounded vpon the reaſon which Ariſtotle giueth in his booke *de memoria & reminiſcentia*, that the motion of the mind, to an Image, and the patterne thereof, is but one and the ſelfe-ſame: out of which concluſion, thoſe Doctors, in the profoundneſſe of their learning, doe inferre That the ſelfe-ſame worſhip which belongeth to the patterne, may be ſaid (improperly, or accidẽtally) to belong alſo to the Image, as it doth repreſent. But the reaſons of

those deepe Schollers, our ordinarie aduersaries are not able to conceiue: & therefore they shall doe wel to leaue carping at they know not what; especialy, since the whole Church hath long since taken (& that worthily) Saint Thomas & Saint Bonauenture for most renowned Saints.

Secondly, Our aduersaries obiect against vs three Councles: two holden at Constantinople, vnder Leo Iconomachus, & his sone Constatine Copronymus; both which defined against Images: the third the Councell of Franckford, which reiected the seuenth Synod, for that it taught veneratiō of images.

Ans. The two Councells of Constantinople were both illegitimate, and rather may be tearmed, Conuenticles of Heretikes; the Bishop of Rome, nor any of the Patriarches, neither by themselues, nor by their deputyes, consenting vnto them: Wherefore, all ancient authors, that write of generall Countels, neuer acknowledge these. To that of *Franckford*, I answere first, The ancient Writers agree not amōg themselues, what was done in it touching Images. Secondly, The seauenth synod is more ancient, more generall, and vndoubtedly confirmed: Therfore, this of Franckford, which is lesse ancient, lesse general, and

See C. Bellarm. l. 2. de imaginib. cap. 14.

and (if wee may beleeue the Centuriſts) neuer confirmed, ought to giue place to the other. *Thirdly*, It is verie probable, That the Decree of this Councell, wherein the ſeuenth Synod is reiected, was forged; for the Authors of thoſe times make no mention of it: and Claudius Taurinenſis, a moſt earneſt enemie againſt images, neuer alleadged it; as ſurely he would haue done, had he knowne of it.

Laſtly, Our aduerſaries bring againſt vs foure bookes, which the ſay Charles the great wrote againſt images.

Anſ. Thoſe bookes were neuer written by Charles, nor yet by any other mā of credit: not by Charles; for (as witneſſe the ancient Hiſtoriographers, Zonaras, Cedrenus, Paulus Diaconus, &c.) the chiefeſt cauſe, why the Romā Empire was trāſlated from the Grecians, and by procurement of the Biſhop of Rome, giuen to Charles King of France was, for that the Grecian Emperors did fauour the hereſy of the image-brekers: Therefore, how is it likely, that Charles himſelfe would euer ioyne with the Grecians againſt the Biſhop of Rome? Neither were thoſe bookes made by any other man of credit; for they containe diuerſe groſſe & palpable errors: as, that the Citie of Conſtātinople is in *Bythinia*; which al the world

knoweth to be in *Thracia*: That the councel, for defence of Images, was celebrated at *Constantinople*; which all men know, that euer read anie thing, to haue beene at *Nice*; with manie other such like.

But suppose these bookes were written by Charles; what get our aduersaries by them? Surely nothing: for the Author of thē teacheth expressely the Bishop of Romes Supremacie, prayer for the dead, inuocation of Saints, veneratiō of Reliques, the vse of hallowed Water, the Reall presence &c.

Yea, suppose these bookes were both made by Charles, and also taught nothing against our aduersaries; yet what had they more, thā the testimonie of one man, a Lay man, and Souldier; which, to oppose against a generall Councel of Bishops, is egregious follie: For, as righly sayth Saint Damascen, *Orat. 2. de imagin.* *Christ committed not his Church to Kings & Emperours, but to Bishops and Pastors.*

THE

THE SEAVENTEENTH CONTROVERSY.

Of Veniall ſinne.

That ſome ſinnes (abſtracting from all reſpects of predeſtination, or Gods mercie, &c.) are euen of their owne nature Venial; that is to ſay, ſuch as doe indeede deſerue punishment, but not eternall; doe offend God, but not breake friendſhip with him.

Proofe out of the Scriptures.

Math. 5. 22. *Whoſoeuer is angrie with his brother, ſhall be in danger of Iudgement; and whoſoeuer ſhall ſay to his brother, Raca, ſhall be in danger of a Councell; and whoſoeuers ſhall ſay, Thou foole, ſhallbe guilty of the Hell fire.* Here, as it is euident, are deſtinguiſhed thee degrees of ſinne, whereof the laſt onely is puniſhable with eternal paine. Neither is there any mention made of Gods mercy, or of predeſtination; but the meaſure of the ſinnes themſelues, according to their owne nature, is only iudged. And in that ſence is this place expounded by s. Hilary, s. Auguſtine, s. Chryſoſtome,

Theophilact, &c. in their Commentaryes vpon the same.

Math. 23. 24. *Blind guides, that straine a Gnat, & swallow a Cammell.* Luc. 6. 41. *Why seest thou the mote in thy brothers eye, but the beame that is in thine owne eye thou cõsidereſt not?* Now, if all sinnes were, of their owne nature, worthie of euerlasting death; how is it likely, that our Lord would haue extenuated some of them so much, as to compare them with a Mote and a Gnat?

Luc. 12. 59. *I say to thee, Thou shalt not goe out thence, vntill thou pay the very last mite.* By this last mite, the Fathers vnderstand lesser, or veniall sinnes; for the which, satisfaction must be made in Purgatorie, vnlesse they be purged or released in this life. Since therefore the debt of one mite is so small, as that in no Iudgement-Seat a man may be condemned to death for the same; it must needs follow, that if our Lord did rightly compare veniall sinnes vnto that debt, they doe not, of their owne nature, any way deserue eternall death.

1. Cor. 3. 12. *If any man build vpon this foũdation, Gold, Siluer, precious Stones, VVood, Hay, Stubble, the worke of euerie one shall be manifest, for the day of our Lord will declare, because it shall be reuealed in fire, and the worke of euerie one, of what kind it is, the fire shall trie &c.* In which

which place (according to the common expoſition of the Fathers) the Apoſtle, by Gold, Siluer, and precious Stones, vnderſtandeth Works perfect and laudable; by Wood, Hay, and Stubble, Works vnprofitable, and worthie reprehenſion; yet veniall, and that of their owne nature: for mortall ſinnes are more fitly compared to Iron, Braſſe, or Lead; as rightly obſerueth S. Gregorie, *l.* 4. *dialog. c.* 39.

Iames. 1. 14. *Euerie one is tempted of his concupiſcence, abſtracted, and allured; afterward, concupiſcence, when it hath conceiued bringeth forth ſinne; but ſinne, when it is conſummate, ingẽdreth death:* where he plainely ſheweth, That ſome motions are, of their nature, deadly ſinnes; others, ſinnes, but not deadly; and laſtly, ſome others, not ſinnes at all.

Math. 12. 24. *Euery idle word that men ſhall ſpeake, they ſhall render an accompt for it at the day of iudgement.* Here, loe the ſcripture ſpeakes farre more mildly of the ſinne of idle talke, than it vſeth to doe of mortall ſinnes; for which it ſayth, *Goe yee into Hell fire &c.* and, *Caſt him out bound hand and foot into outward darkneſſe &c.*

Epheſ. 5. 3. *Fornication, & al vncleaneneſſe, or auarice, let it not ſo much as be named among you, as it becommeth Saints; or filthineſſe, or foo-*

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lishe talke, or ſcurrilitie, being to no purpoſe; but rather, giuing of thanks: for vnderſtanding, know you this, That no fornicator, or vncleane or couetous perſon, which is the ſeruice of Idols, hath inheritance in the Kingdome of Christ, and of God. Where it is worth the noting, That the Apoſtle hauing reckoned vp ſix kindes of ſinnes, to be auoided by the Gentiles (who ſcarcely acknowledged any of them for ſinnes) to wit, *Fornication, Vncleaneſſe, Auarice, filthie VVords, foolish Talke,* and *Scurrilitie*; hee addeth, onely of the three former, that ſuch as commit them, *haue not inheritance in the Kingdome of Christ &c.* Meaning doubtleſſe, that the three latter, although they ought not to be in the mouth of a Chriſtian; yet that they are not ſuch, as of their owne nature, not being accompanied with other circumſtances, they doe exclude men from the *Inheritance of Christ*.

Melanct. in loc. com. Magdebu. cent. 1. l. 2. cap. 4. Kemnit 1. part. exam. p. 926. &c

Neither will it ſerue our aduerſaries turne, though they ſhould reply here, That the reaſō why thoſe ſinnes doe not exclude from the Kingdome of God, is onely his mercie, in not imputing them to the faithfull: for they themſelues generally hold, that God imputeth all ſinnes, ſaue ſuch as are vnuoluntarie, or committed againſt ones will: But thoſe of which the Apoſtle ſpeaketh, are not ſuch, as is euident.

Proof.

Proofe by the doctrine of the Church and Fathers.

The Mileuitane Councell, *Can.* 6. 7. 8.

The Councell of Trent, *Seſſ.* 14. *C.* 5.

The ancient Fathers, when vpon any occaſion, they ſpeake of Veniall ſinnes, they euer-more terme them *little, ſmall, daily* ſins, & the like. Which were very vnfitly done, if ſo be of their owne nature, they made the offendors guiltie of eternall death. Moreouer, they vſe frequently to ſay, they are ſuch ſinnes as euen the moſt iuſt men ſometimes commit; Therefore, veniall of their owne nature, otherwiſe it would neceſſarily follow, *either* that the iuſt men doe neuer looſe Gods grace, what enormities ſoeuer they commit, the contrary whereof is manifeſt in Dauid, S. Peter, &c. or elſe that by euery euen the leaſt offence (ſuppoſing it be voluntary) they looſe Gods grace, and become iniuſt: And ſo, by this reckoning, there neuer were, nor euer can be any iuſt men at all, except Chriſt and his Mother, ſince none liuing but Chriſt, and (as we hold) his moſt bleſſed Mother, was free from al ſinne. So as belike Abel, albeit he did but perhaps (as S. Auſtin exemplifieth) *laugh a little immoderately, or ieſt too much, or couet ſomewhat intem-*

Orig. hom. 35. in Luc Tertul. l. de anima cap. 17. S. Chryſ. hom. 24. in Matth. S. Aug. l. de Natur. & gratia, cap. 31. &c. S. Hier. l. 2. adue. Iouin. &c

L. de Natura & gratia cap. 38. &c.

intemperately, or plucke fruit ouer greedily, &c. Yet did he by thoſe voluntary actions, euen as much looſe Gods grace, and conſequently his iuſtice, as did Caine, that murdered him, &c.

Proofe by Reaſons.

First, Sinnes are more grieuous in the Faithfull, then they are in Infidels, proued manifeſtly, *Luc. 12. verſ. 47.* Therefore, if in the faythfull ſome ſinnes be veniall, much more ſhall they be veniall, in the Infidels; and if in the infidels ſome ſinnes be mortall, much more ſhall they be mortall in the Faithfull. And ſo conſequently the diſtinction of mortall and venial ſinne, doth not ariſe from any extrinſicall reaſon, as from their cõiunction, or not coniunction with fayth, or from Gods imputing them to the vnfaythfull, or not imputing them to the faythfull, but from the very kind and nature of the ſinnes themſelues.

Secondly, Why ſome ſinnes doe exclude fayth, and therefore be mortall; others do not exclude fayth, and ſo become veniall, our aduerſaryes aſſigne only this reaſon, That (ſay they) thoſe are voluntary, theſe vnuoluntary. But this is euen to graunt vs as much aswe require: for to be volũtary, or vnuoluntary, appertaineth to the very nature of ſinne; for ſo much as ſinne, by how much

much the more it is voluntary, ſo much the more it is ſinne; by how much the leſſe it is voluntary, ſo much the leſſe it is ſinne, and if it be not voluntary at all, then is it no ſinne at all, as rightly proueth S. Auſtin: *Sinne* (ſayth he) *is ſo voluntary an euill, as that it is no ſinne at all, vnleſſe it be voluntary.*

Thirdly, Veniall ſinne doth not of its owne nature auert man from God; like as doth the mortall, ſince it is not directly contrary to charity, as S. Thomas of Aquine excellently proueth, 1.2. q. 87. *art.* 5. & 3. *parte q.* 86. *art.* 4. *De vera Religione cap.* 14.

Fourthly, If euery offence did of its owne nature breake friendſhip with God, then by the ſame reaſon ſhould it alſo breake friendſhip with man; for that which agreeth to a thing by nature, agreeth euer, and euery where: But no man is ſo rigorous, as to fall out with his friend for euery little offence, as for an idle word, &c.

Proteſtants that ſeeme to agree with vs in this doctrine.

Melanchon, *in concil. theolog. p.* 546. *&c.* Adamus Franciſc. *in Margarita theolog. p.* 469. Bachmanus, *in Centur. exercitat. theolog.* Muſculus, *in loc. commun.* Hemingius, *in Enchirid.* M. Iacob, *in his defence of the miniſtery and Church of England, pag.* 88. Adde

the

the *Harmony of confessions*. And Iacobus Andreas, reprehended for the same, by Beza, *in respons. ad acta coloquij Montisbelgar. pag. 23. &c.*

Obiection.

Ob. God may iustly punish any sinne with eternall paine, therfore, Venial sinne doth of its owne nature, deserue eternall paine.

Ans. I deny the *antecedent:* True it is indeed, that God as he is Lord of all thinges may doe with his creatures as he pleaseth; but if he will deale as a Iudge, and vse euery man after his deserts, he cannot then in iustice punish so seuerely, an idle word, as Murder, or Adultery, &c.

THE

THE EIGHTENTH CONTROVERSY,

OF FREEWILL.

THE FIRST POINT.

That man, euen in the ſtate of corruption, hath freedome of VVill, at leaſt in naturall, and ciuill actions.

Proofe out of the Scripture.

AND firſt out of thoſe places, where is giuen to man, after his fall, election of diuers thinges (for there can be no power of true electiō, where there is not a true liberty of the will) Ioſue 24. 15. *Choiſe is giuen you, chooſe this day that which pleaſeth you, &c.* 2. Kinges 24. 12. *Choiſe is giuen thee of three things, chooſe one of them, which thou wilt.* 3. Kings 3. 5. *Aſk what thou wilt, that I may giue it thee, &c.*

Secondly, out of thoſe places which teach, That a Man may doe ſome things which he doth not, &c. 3. Kings 3. 11. *Becauſe thou haſt asked this thing, and haſt not deſired for thy ſelfe riches, &c.* Eccleſiaſt. 31. 10. *He that could*

could transgresse, and hath not transgressed; and doe euils, and hath not done. 1. Cor. 9. 1. 19. *Am I not free, &c?* Act. 5. *Remaining, did it not remaine to thee; and being sold, was it not in thy power?* That is, mightest thou not haue chosen (Ananias) whether thou wouldest haue sold thy land, or no? & after thou hadst sold it, mightest thou not haue kept the mony to thy selfe? Who compelled thee to sell it, & giue the mony to God?

Thirdly, out of those places, which containe a condition; for those doe virtually include a libertie, to choose either part. Isay 1. 19. *If you be willing, & wil heare me, you shal eate the good things of the earth.*

Fourthly, out of those places, where we finde some men reprehended; vnto which adde *lastly*, all those which cōtaine prayses, dispraises, counsailes, exhortations, commandements, threates, &c. For all these were in vaine, if Man had not free-will, as S. Austin proueth euidently, in his booke *De gratia & libero arbitrio*, c. 2.

Proofe out of the Fathers.

Greeke Fathers.

Lib. 4. c. 7. Ibid. cap. 72.

S. Ireneus an 160. *Almightie God hath put in Man a power of election, as well as he hath done in the Angels.* And againe, *If it were not in our power* (sayth he) *to do, or not to do these things, what*

what cause had the Apostle, and long before, our Lord himselfe, to giue vs counsaile what to doe, and from what to abstaine?

Clemens Alexandrinus, ann. 190. *Neither prayses, nor disprayses, nor honours, nor punishments, were iust, if the soule had not free power.* Origen, *Lib. 2. contra Celsum.* & 3. *de Principijs*, where he sayth, That Iudas did so betray Christ, as if he had listed, he might not haue betrayed him; shewing by manifest arguments, That Gods prescience, and Mans-freewill, may very well stand togeather. Eusebius doth the same, *Lib. 6. de præpar. Euang. cap. 5.* And S. Athanasius, *serm. de Passione & cruce Domini. S.* Basil. *ser. de libero arbitrio, &c. S.* Nazianzen, *in 1. Apologet. S.* Nissen 9. *de Philosophia. S.* Chrysostome, *Hom. 60. in Matth. & serm. 2. de Fato.* *Lib. 1. Stromat.*

S. Epiphanius, ann. 390. *It is therefore manifest, and cleare to all men, that Almighty God hath giuen vs freewill, saying: If you will, and shall heare me, you shall eate the good things of the earth.* *Hæres. 16*

S. Cyril, ann. 350. *We cannot, according to the doctrine of the Church, and of the Truth, in any wise deny freedome of will in Man. S.* Damascen, 2. *de fide*, 26. Theophilact, *in comment. ad cap. 15. Luce.* *Lib. 4. in Ioh. c. 7.*

Latine Fathers.

Tertullian, ann. 200. *lib. 2. aduersus Marcion.* S. Cyprian, *l. ep. 3. ad Cornel.* S. Hilary, *in Comment. Psal. 2.* Optatus Milevitanus, *l. 7. in Parmen.* S. Ambrose, *in Comment. Psal. 40.* S. Gaudentius, *Tract. 3. in Exod.* S. Hierome, *in epist. ad Ctesiphont &c.*

S. Augustine, ann. 400. *Vnto the soule is giuen freewill; which, those who with their trifling reasons goe about to destroy, are so blind, as they vnderstand not, that of their owne proper will they vtter those their vaine and sacrilegious sayings.* Againe: *Wherefore we are no way enforced, either by admitting Gods prescience, to take away the freedome of mans will; or by admitting the freedome of mans will, to deny (which were an hainous matter) God to haue fore-knowledge of things to come; but both, we embrace; both, we faithfully and truely confesse.* And a little after: *Neither doth man therefore sinne, because God knew that he would sinne: nay, rather therefore the Man sinneth, when he doth sin; because he, whose prescience cannot be deceaued, fore-knew, that neither fate, nor fortune, nor any other thing, but only the man himselfe, would sinne: who, if he be not willing, without all question he sinneth not; but if he would not haue sinned, this also God fore-knew.*

De quantitate anim. c. 36.

1. *De Ciuitate.*

The Author of the Worke intituled *Hypognosticon*

pugnaticum, lib. 3. VVe beleeue with the certainty of our faith, and preach it as an vndoubted verity, That in man there is free-will. And againe: *There is therefore free-will, which whosoeuer denyeth, he is no Catholike.*

S. Innocent, *epist. 1. ad Concil. Carthaginiens.* Adde the testimonyes of many other later Fathers; as S. Gregory, S. Fulgentius, venerable Bede, S. Anselme, S. Bernard, &c.

THE SECOND POINT.

That man, in the state of corruption, hath Free-will in morall actions.

The Proofe.

It is proued *first*, by most of those testimonyes out of the holy scriptures and Fathers, already produced in the former point.

Secondly, By demonstratiue arguments.

The first argument. Sinne is either necessary, or voluntary: if necessary, then it is no sinne; if voluntary, then it may be auoyded: and so man hath free-will, either to sinne, or auoyd sinne. This argument is taken out of S. Augustine, *lib. de vera relig. cap. 14.*

The second argument. If in man there be no free-will, then are there consequently no rewards, nor punishments; the contrary

whereof, is euident by the consent of all mankind. So S. Augustine, in the place afore cyted.

The third argument. If there were not free-will, it could not truely be sayd, that some men are good, and some men bad; nor that amongst the good, some are better; nether amongst the bad, that some are worse. So *S*. Chrysostome, *Hom*. 2. in *Genes*. & *S*. Ambrose, or rather Prosper, *l*. 2. *de vocatione gentium*, *cap*. 4.

The fourth argument, If free-will be takē away, we must necessarily take away with it, all exhortations, reprehensions, prayses, disprayses, precepts, counsailes, admonitions, &c. for to what end should a man prayse, or disprayse, admonish, command, reprehend, or exhort one, that can neither will nor choose? This argument is also taken out of S. Augustine, in the place aboue sayd.

The fifth argument. We haue giuen vs in the ten Commaudements a rule of well liuing: But in vaine were a rule giuen to such a one, as could not choose, but of necessitie either follow it, or transgresse it. Therefore since God doth nothing in vaine, man hath free-will. So S. Austin, *de libero arbitrio*, *c*. 2.

The sixt argument. Either it is in our power to accept of such conditions, as God offe-

offereth vnto vs, or not: if it bee, then we haue free-will; if not, then the thing so promised, vnder a condition, is a meere mockerie. For to what purpose should one say to an other, *If thou will, or if thou will not*; whē the partie, vnto whom this is spoken, is so necessarily tyed to one only part of the cōtradictiō, as it is impossible for him to choose the other?

The seuenth argument. The Scripture in many places complaineth of man, that he would not doe well. But to what purpose should the Scripture complaine of him that could not possibly doe otherwise? *Num.* 14. *Isay* 5. *Ieiem.* 7. *Matth.* 23

The eight argument. The Scripture in like manner sheweth vs, That God Almightie doth oftentimes tempt and trie men by afflictions, and other wayes. But in vaine should God tempt or trie men what they would doe, vnlesse it were in their free power to doe, or not to doe. *Deutron.* 8. *v.* 2. & c. 13. *v.* 3.

The ninth argument. God said to Cain, *VVhy art thou angry? And why is thy countenance fallen? If thou doe well, shalt thou not receiue againe: but if thou doest ill, shall not thy sinne forthwith be present at the doore? but the lust thereof shall be vnder thee, & thou shalt haue dominion ouer it*. By which words it manifestly appeareth, that Cain might haue chosen whether hee would haue beene angrie and aggrieued at *Gen.* 4.

his brother, or no. Againe, Ecclesiasticus 15. *God from the beginning made man, and left him in the hand of his owne counsell.* Whereunto might be added many other testimonies out of the Scriptures, seruing for this purpose, if our intended breuitie would giue vs leaue. But certainely, the two places last produced doe clearely conuince, which notwithstanding, Iohn Caluin (albeit hee would seeme to answere manie others) yet contemptibly shifteth off, as though they were of no reckoning: wherein (saith Cardinall Bellarmine) note the craft of the Serpent, in going about to make his Reader beleeue he *would* not answer them, when in verie deed he *could* not.

Deute. 11 mand. 30. v. 15. & 19. Iosue 24. v. 15. Ecclesiastic. 31. v. 10. 1. Cor. 7. v. 37. 2. Cor. 9. v. 7. &c.

THE THIRD POINT

That man, in the state of corruption, hath free will in actions of pietie, and such as belong to his saluation.

Besides those testimonies & arguments, which are alreadie produced in the two precedent points; wee haue other testimonies, both out of the holy Scriptures & Fathers, that may seeme more particularly to proue this point.

Proofe out of the Scriptures.

And *first*, out of those places, where men are

are said to be (a) workmen, (b) builders, (c) planters, waterers, (d) cooperators, & coadiutors of God in works of pietie: for if so be, that men by their free-will did properly do nothing themselues, but were wholly guided and moued as meere instruments; they ought not to be called cooperators & coadiutors of God, but rather spades, harrowes, axes, and such like.

Secondly, out of those which perswade and command men works of pietie, yea, euen their (e) conuersion to God; about which, our aduersaries keepe the greatest adoe.

Thirdly, out of (f) those, where men are said to be holpē by God in workes of piety: for he cannot be said to be holpē, that lyeth still, and doth nothing; but he that concurreth with his helper.

Fourthly, out of (g) those which teach, That a man, when he is called by God, hath power not to come.

(a) *Math.* 20. v. 8.
(b) 2. *Cor.* 3. v. 10.
(c) *Ibid.* v. 6.
(d) *Ibid.* v. 8.
(e) *Zach.* 1. v. 3.
Ioel 2. v. 12.
Ierem. 3. v. 1.
Ezech. 18. v. 31.
Isa. 1. v. 16.
Iohn 6. v. 27. &c.
(f) 1. *Cor.* 15. v. 10.
Ps. 26. v. 9.
Rom. 8. v. 26. &c.
(g) *Pro.* 11. v. 24.
Matth. 23. v. 37.
Act. 7. v. 51.
Apoc. 3. & v. 20. &

Proofe out of Councells.

Concil. (a) Aurausican. (b) Valentin. (c) Toletan. 4. (d) Tridentin.

Proofe out of the Fathers.

S. Ignatius, who suffered martyrdome vnder Araian the Emperor, the yeare of our Lord, 110. *If any one giue himselfe to pietie, be*

(a) *Can. vlt.* (b) *Cap.* 6 (c) *C.* 55. (d) *Sess.* 7. *c.* 16. *Can.* 4.

is a man of God, if he doe wickedly, he is a man of the deuell; not made so by nature, but by the arbitrement of his minde.

Lib. 4. c. 72. S. Irenæus an. 160. *Not only in works, but euen in faith, hath Almightie God reserued libertie of will vnto man, saying, Be it done to thee according to thy faith.*

Lib. 1. de Trinitat. S. Hilarie an. 460. *He would not, there should be a necessitie for men to be the sonnes of God, but a power.* S. Ierome, *Therefore man is not the sone of God by nature, but by his owne will* S. Ambrose, *2. in Luc. c. 12.* Chrysostome, *In comment. super 5. Matth. Hom. 19. in Genes.*

1. Retra. 22. S. Austin, an. 400. *No man, except he chãge his will, is able to worke any good thing.* And a little after, *It is* (sayth hee) *in mans power to change his will.* Againe, *Grace deserueth to be augmented; that being augmented, it may deserue to be perfited: the will accompanying it; not leading it, following it, not going before it.* Loe how S. Austin maketh will here a companiõ with grace; and that in so cleare words, as Caluin, not being able to corrupt them, doth flatly reprehend them in his fourth booke of Institutions, *c. 3.*

Epist. 106

De spirit. & liter. c. 34. L. 1. ad Simpl. q. 4. 5. De nat. & gr. c. 10. S. Augustin againe, *To consent, or not to consent, vnto Gods vocatiõ, lyeth in a mans owne will.* Againe, *That we will, he would should be both his deede, and ours; his deede, in calling vs; ours, in following him.* Againe, *If that be to be called*

called necessitie, which is not in our owne power; it is manifest, that our wils, whereby we liue honestly or wickedly, are not vnder any such necessitie: for we doe many things, which if we would not doe, we might euen as well not doe them; in which point doth principally consist the verie faultie of our will: for if wee will, it is; if wee will not, it is not. Adde verie manie other notable testimonies of the Fathers, especially of S. Austin.

Confession of our aduersaries.

The Centurie Writers, speaking of the times next after the Apostles, *There is almost no doctrine (say they) that began to be obscured so soone, as this of free-will.* Againe, *Clement doth euerie where affirme free-will; so as it may appeare, that all the Doctors of that Age were in the same darkenesse. Irenaeus admitteth free-will euen in spirituall actions.* Cent. 2. c. 4. Ibid. col. 59. Cent. 2. c. 10.

Osiander, *Iustin extolled too much the libertie of mans will, in obseruing the commandements of God.* Cent. 2. pag. 56.

The Puritans, in their briefe discouerie of Vntruths, say of this doctrine, *That euer since the Apostles times, in a manner, it flourished euerie where, vntill Martin Luther tooke the sword in hand against it.* Pag. 203.

Doctor Humfrey, *It may not be denyed, but that Irenaeus, Clement, and others &c, haue* Iesuitism. part. 2. p. 530.

in

in their writings the opinions of free-will &c.

In medulla Theolog. Patrum. Abraham Schultetus, and the Centurists, acknowledge and reprehend the doctrine of Free-will in Saint *Cyprian*, *Theophilus*, *Tertullian*, *Origen*, *Clement Alexandrinus*, *Iustine*, *Irenaeus*, *Athenagoras*, *Tatianus*, *&c.*

Cent. 2. c. 4. Finally, M. Doctor Whitgift confesseth, *That almost all the Bishops and VVriters of the Greeke Church, & Latine also, for the most part, were spotted* (as he thought) *with doctrines of Free-will, Merites, Inuocation of Saints, &c;*

In his defence against the reply of Carthwri. pag. 473.

Protestants that fauour the doctrine of Free-will.

Snecanus and Hemingius, as testifieth M. Willet in his *Synopsis*, *pag.* 808. *&c.* Sūdrie other Protestāts, mentioned in Fox his *Act. and Mon. pag.* 1533. M. Perkins *in his reformed Catholike, &c.*

Obiections.

Ob. Ierem. 10. 23. *I know Lord, that mans way is not his owne; neither is it in a man, to walke, and to direct his steppes, &c.*

Ans. There is a difference betweene *free election*, & *free execution*: for that is necessary vnto libertie, and is alwaies in our power; this not so, but is also sometimes hindred by God, yea, and by men. The place obiected, as others like vnto it, speaketh of the later

later freedome, not of the former.

Ob. Isai. 26. 12. *All our workes thou hast wrought to vs.* The like we read. 1. Cor. 12. and Ephes. 1. *Who worketh all things according to the counsell of his will.*

Ans. Freedome of will doth not exclude Gods cooperation & helpe: For man is not so said to be free in deliberating & choosing as though hee could doe the same by his owne force alone; but because, supposing Gods cooperation, it is in his power to choose this thing or that; againe, to choose, or not to choose: euen as we are freely said to behold al which we see, not, that we are able to see any thing without light, but because, when the light is present, it is then in our power to looke vpon this thing, or that; as also to see, or not to see; that is to say, either to bend our eyes vpon some obiect, or to turne them away from it. So therefore, God worketh all our workes, according to the counsell of his will; but yet in that sweet manner, as he suffereth his creatures also to performe their owne motions: not taking away, or destroying nature, by his cooperation; but rather helping and perfitting the same.

Ob. God enforced the Egyptians to giue the Israelites their vessels of gold & siluer; which surely they would not haue giuen them,

them, if indeed they had had free-will.

Anſ. Almightie God did only incline the Egyptians hearts, to lend their goods freely to the Iſraelits; putting into their minds ſoe reaſon, which he fore-knew would be ſo forcible with thē, as that they ſhould therupō iudge it good for thē to do as they did.

Ob. S. Auſtin, *in Enchirid. cap.* 30. ſaith, That mā by abuſing his free-will, loſt both himſelfe, and it.

Anſ. He meaneth not, that man loſt his free-will quite and cleane; but only that perfectiō thereof, which he had in the ſtate of innocencie; when by the benefit of his free-will, he might, if he had would, neuer haue knowne ſinne, nor miſerie. And this S. Auſtin ſheweth plainly in his firſt booke, *contra duas epiſtolas Pelagianorum, cap.* 2. in theſe wordes. *VVhich of vs* (ſaith he) *may ſay, That by the ſinne of the firſt man, free-will is gone quite away from all man kind? Freedome I graūt is loſt: but what freedome? That which was in Paradiſe, of enioying perfect iuſtice with immortalitie: for freedome of will is ſo farre from being loſt in a ſinner, that by it all men chiefely ſinne, who ſinne with delight.*

Ob. God doth neceſſarily fore-know all thinges that will come to paſſe, and cannot poſſibly be deceiued: Therefore all things that are to come, muſt fall out of neceſſitie.

Anſ.

Anſ. I deny the *Conſequence*: For (as S. Auſtin diſcourſeth) if Gods preſcience did impoſe a neceſſitie vpon thinges to come; it ſhould doe ſo, either becauſe it is a *Preſcience* or elſe, becauſe it is *Gods* preſcience: But neither of both can be ſaid; therefore &c. Not the *firſt*, becauſe then all other preſcience, as thoſe of the Prophets, ſhould doe the like. Not the *later*: for as God fore-knoweth what men will doe: ſo doth he euen as wel, what himſelfe will doe; But his preſcience impoſeth no neceſſitie vpon himſelfe; therefore, neither vpon men. The argument obiected then, doth not proue, that God by his preſcience, impoſeth a neceſſitie vpon thinges to come; but it proueth only this, That what ſoeuer God fore-knoweth, wil *infallibly* come to paſſe; which is moſt true. And the reaſon why thoſe things which are certainly fore-knowne, doe alwaies come to paſſe, notwithſtanding, that when they are done they are done *contingently*, and thereupon might not haue come to paſſe, is becauſe *fore-knowledge* is in this reſpect as if it were *after knowledg*: For he that fore-knoweth things to come, his vnderſtanding beholdeth thoſe things as come alreadie, before they be done. So that as I cannot rightly inferre vpon my *after knowledge*, of what *is paſt*, that this knowledge of mine did impoſe

De libero arbitrio, cap. 3.

pose any necessitie vpon the thing passed to be done; but all I can inferre, is, that such a thing is infallibly done: so neither can I inferre vpon my *fore knowledge* of what will come to passe, that this fore-knowledge doth impose a necessitie vpon that which will come to passe, to be done; but all I can inferre is, that such at thing will *infallibly* be done. And as it doth not folow, that because I know what is passed, therfore, this knowledg of mine is the cause why the thing past was done; so neither doth it follow, that because I know what wil come to passe, therfore that my for-knowledg is the cause why the thing which is to come to passe, will be done. For which reason, the anciēt Fathers doe very aptly affirme, and often inculcate, That *things do not therfore come to passe, because God fore-knew they would come to passe; but because such things were to come to passe, therefore God foreknew them &c.*

Ob. The will of God hath from all eternitie decred, what shall be, or not not be: But his will cannot be resisted; therefore man hath no freedome &c.

Ans. The will of God hath, no questiō, decreed from al eternitie, what shal be, or not be; yet in particulars he hath not decreed that, but fore-knowing first the disposition of secondarie causes; and consequently, he hath

hath not decreed humane acts, but as foreknowing the disposition of mans will. And although euerie man, especially the vnlearned, be not able to conceiue the reason, of such difficult points as these; yet what? *Must* (saith S. Austin) *that which is cleare, be denied, because that which is obscure, cannot be comprehended?* *De bono perseuer. cap. 14.*

THE NINETEENTH CONTROVERSY.

OF IVSTIFICATION.

THE FIRST POINT.

That the obiect of iustifying faith, is not speciall mercie, but all that God hath reuealed.

Proofe out of Scriptures.

IT is proued *first*, The faith that Christ our Sauiour required, and in confirmation of which, he wrought miracles, was iustifying faith: But he did not require a faith of speciall mercy. See *Matth. 9. v. 28. c. 16. v. 16. & 17. Ioh. 1. v. 47. and 50. Ioh. 11. v. 25. Ioh. 14. v. 11. Ioh. 20. v. 29. Marc. 1. &c.*

Secondly, Luc. 18. The Pharisee had faith of speciall

speciall mercie, and that, not for his owne merits, as though he beleeued his iustice to come from himselfe; for he gaue thankes to God, &c. On the cõtrarie, the Publican had no such faith, but came to God with feare and trembling: yet this man descended iustified, whereas the Pharisee notwithstanding al his confidence, had the repulse.

Thirdly, Marc. the last. Vnto that faith whereof our Lord said, *He that shall beleeue, & shalbe baptized, shalbe saued* (which therfor was iustifying faith) himself referreth to the working of miracles. *Them that beleeue* (saith he) *these signes shall follow, In my name shall they cast out Deuils, they shall speake with new tongues, &c.* But the faith of miracles regardeth not as its obiect, a speciall mercie of remission, but the obiect thereof, is Christs diuinitie and omnipotencie.

Fourthly, the sermons of S. Peter and S. Paul in the Acts, wherin is explicated the doctrine of faith, doe make no mention of this same speciall mercie.

Cap. 2. 4. 10. 13. 17.

Fifthly, Rom 10. 9. *This is* (saith S. Paul) *the word of faith which we preach, for if thou confesse with thy mouth our Lord Iesus Christ, and in thy heart beleeue, that God hath raised him vp from the dead, thou shalt be saued.*

Sixtly, 1. Cor. 15. The Apostle explicating what he had preached to the Corinthians,

yet

yet of this ſpeciall mercie no word.
Laſtly, 1. Iohn 5. *VVhoſoeuer beleeueth, that Ieſus is Chriſt, is borne of God*. And, *This is the victorie which ouercommeth the world, our faith: VVho is he that ouercommeth the world, but he that beleeueth, that Ieſus is the ſonne of God?*

Proofe by Tradition of the Church.

Firſt, Neither the Creed of the Apoſtles, nor yet anie of the other three Creeds, notwithſtanding they comprehend the ſubſtance of the whole Chriſtian beleefe, yet doe they make no mention at all of this fained ſpeciall mercie. *Yes*, ſome of our aduerſaries would reduce it to that Article of, Remiſſion of ſinnes; *vainely*: for the ſence of that Article is not, *I beleeue vndoubtedly my ſinnes are remitted me*; but, *I beleeue, that in the Catholike Church there is a power of remiſſion, which is to be obtained by by Baptiſme, and other Sacraments &c.*

Secondly,, In like manner, none of the ancient Fathers, in their diſcourſes and explications vpon the Articles of our Faith, doe euer ſo much as once mencion this ſpeciall faith of the Sectaries; but for the obiect of faith, they alwayes aſſigne the myſteries that God hath reuealed to his Church: for doubtleſſe, Mercie is more properly the obiect of Hope; which, as all other vertues

doe, consisteth in the meane, excluding on the one side, *Desperation*, on the other, *Presumption*; whereof our aduersairies speciall faith is certainely a spice.

Lastly, Adde the definition of the Councell of Trent. *Sess.6. Can.12.*

Proofe by Reasons.

The first, Faith ought to leuell at nothing but the word of God, as Caluin willingly admitteth: But no where, in the Word of God, is remission of sinnes promised to anie particular persons, excepting some few; as, to the Adultresse, *Ioh.8.* the Theefe, *Luc.23.* &c. Therefore other mē cannot certainely beleeue, as out of the Word of God, that their sinnes ate remitted. Our aduersaries reply, a particular promise is contained in the generall. Ioh.5. *Hee that beleeueth in the Sonne, hath life euerlasting.* But *first*, the scripture doth nō where say, That he who beleeueth his sinnes are remited, hath life euerlasting; but, he that beleeueth in the Sō-
1. Iohn. 5 ne; that is, as S. Iohn interpreteth, he that beleeueth Iesus, to be the sonne of God. Secondly, that proposition, *He that beleeueth*, &c. *shall* &c. is condition al; for it importeth, *If any man shall beleeue*, &c. Therefore it cannot inferre an absolute particular promise: Neyther doth the Scripture in any place affirme

affirme absolutely, that this or that man in particular doth beleeue, *Thirdly*, It suffiseth not to iustificatiõ, that a man beleeue, but he must beleeue *in his whole heart*; which no man can certainely auouch of himselfe.

The *second* reason. Iustifying fayth ought to goe before iustification: For fayth is the cause of iustification, and euery cause is before its effect: But the fayth of special mercy commeth after iustification; prooued *first*, because otherwise it were a false faith, for a man should beleeue his sinnes were remitted, before remission were obtained. *Secondly*, because it dependeth vpon a good conscience, and perseuerance in the loue of God, *Psal.* 4. *Rom.* 3. & 5.

The *third*, The special fayth taketh quite away Prayer, Sacraments, good Workes, &c. For if I beleeue assuredly, that my sins are remitted, how can I say with the Publican, *Lord be mercifull to me a sinner*; or with the whole Church: *Forgiue vs out trespasses*? Therfore this kind of fayth is not iustifying, but rather a faith hindering iustification, & leading to perdition.

The *fourth*. Iustifying faith bringeth peace and tranquility of mind, *Rom.* 5. But Caluin will haue vs (forsooth) by this his speciall confidence, not only firmely to beleeue, that our sinnes are remitted, but also 3. *Instit.* 2.

to know plainly, that we are of the nũber of the Predeſtinate; which is queſtionleſſe impoſſible in this life, as experience ſheweth; and Caluin himſelfe vnwittingly ſeemeth to inſinuate in the place cyted: *Mans hart* (ſayth he) *is ſo apt to be beguiled with hypocriſy, as oftentymes it deceaueth it owne ſelfe, &c.* Therefore, ſince our aduerſaryes ſpeciall faith, if it be truely conſidered, can ingender nothing but perturbation, it is not iuſtifying fayth.

THE SECOND POINT.

That true fayth may be without charity, or any other vertue.

Proofe out of the Scriptures.

Iohn 12. 42. *Of the Princes, many beleeued in him: but they did not confeſſe, that they might not be caſt out of the Synagogue; for they loued the glory of men, more than the glory of God.*

1. Cor. 13. 2. *If I ſhould haue all fayth, ſo that I could remoue mountaines, and haue not charity, I am nothing.* The like we read, *Iames.* 2. Moreouer, the Scripture teacheth vs in diuers places, that there are in the Church both good and bad: But none ſauing the faythfull, can be in the Church; Therefore, ſince bad men may be in the Church, it followeth, that faith, whereupon

See before, pag. 65. & 68.

pon they are sayd to be faythful, may be togeather with sinne, wherupon they are sayd to be bad.

Proofe out of the Fathers.

S. Augustine, ann. 400. *Fayth may indeed be without charity, but not be profitable.* *L. 15. de Trinit. c. 18.*

S. Chrysostome. *Hom. 9. in Ioan.* S. Ambros. *l. 9. ep. 74.* S. Hierome, 2. *in Iouin.* S. Cyril. 10. *in Ioan.* 18. *&c.*

Proofe by Reason.

First, If Faith & Charitie be inseperable, it is either becausse the one is of the essence of the other; or elsse, becausse the one doth necessarily follow the other. But not the *first*, becausse they are not one vertue, but two, hauing distinct subiects & obiects: for Faith is in the vnderstanding, Charitie in the will; Faith beleeueth, Charity loueth, &c. Not the *later* becausse Charitie doth not arise from Faith, as a proper passion from its subiect, but as a vertue, vnto which the other disposeth & inclineth, But disposition & inclination enforceth not; therefore &c. *1. Cor. 13.*

Secondly, If Faith be therfore inseperable frō Charity & good works, becausse without Charitie, Faith is only a shadow; then must it needes follow, that Iustification, in the selfe-same respect that it dependeth v-

pon workes of Charitie. But the Reaſon that our Aduerſaries giue, why only faith ſhould iuſtifie, is becauſe (ſay they) if iuſtification did depend vpon workes; it ſhould be vncertaine, and conſequently, no Iuſtification: Threfore, if faith cannot be without charitie, there cā be no Iuſtificatiō; as which muſt neceſſarily depend vpon workes.

Obiections.

Ob. 1. Timot. 5. 8. *If any man haue not care of his owne, and eſpecially of his Domeſticals, he hath dinied the faith, and is worſe than an Infidell.*

I anſwere with S. Chryſoſtome and other Interpreters, That ſuch a man is ſaid to deny his faith in regard of his workes; as beleeuing truely, but working quite contrarie to that he belieueth; acording to that, *Tit* 1. *They confeſſe themſelues to know God, and yet deny him in deedes.*

Ob. Iohn 6. It is ſaid, That Iudas did not beleeue, becauſe hee was to betray Chriſt.

Anſ. Iudas indeed loſt his faith, and from infidelitie proceeded to the betraying his Maſter.

Ob. 1. Iohn 2. 4. *He that ſaith he knoweth God, and keepeth not his commandements, is a liar.*

Anſ. S. Iohn ſpeaketh of *friendly* and *familiar* knowledge, like as our Lord ſaith of the wicked, Math. 7, and 25, *I know you not &c.*

Ob.

Ob. 1. Iohn 5. 1. *Euery one that beleeueth, that Ieſus is Chriſt, is borne of God, &c.*

Anſ. Iohn ſpeaketh of faith informed with charitie, as S. Auſtin expoundeth, *Tract. 10. in ep. Ioann. &c.*

THE THIRD POINT.

That Man is not iuſtified by faith only.

The proofe.

It is prooued manifeſtly by theſe ſeuen arguments following.

The firſt Argument.

Faith is only the beginning of Iuſtification; or the firſt diſpoſition vnto it: therefore it ſelfe doth not iuſtifie onely. The *conſequence* is cleare: The *antecedent* is prooued.

Firſt, The Apoſtle ſetteth downe this order of Iuſtification; *firſt*, miſſion of Preachers; *ſecondly*, the preaching of the Goſpel; *thirdly*, Faith; *fourthly*, inuocation of God; *fiftly*, Health, and Iuſtfication it ſelfe: wherof, miſſion and preaching are things without vs; and conſequently, the firſt beginning of Iuſtification in vs, is faith; after which, followeth Inuocation, and the reſt in their order: therefore Faith is not the onely diſpoſition to Iuſtification.

Secondly, Feare concurreth alſo to Iuſtifi-

cation; & that much after the same manner as Faith it selfe doth: *first*, because (*a*) *He that is without feare, cannot be iustified*: *secondly*, because (*b*) *The feare of our Lord is the beginning of wisdome*; that is to say, of perfit iustification, which composeth the whole man; (*c*) so S. Austin: *thirdly*, (*d*) *by thy feare we haue conceiued & brought forth the spirit of saluation*, saith the Prophet Isay: (*e*) *fourthly*, *The feare of our Lord is the fountaine of life*: *fiftly*, *The feare of our Lord expelleth sinne*: *lastly*, by feare we flie euils, and seeke out remedies. But these are the principal reasons, why faith is said to iustifie; therefore &c. Adde the testimonies of the Fathers. *Thirdly*, Hope in like māner hath to doe in the worke of Iustification: for 1. (*f*) *He that trusteth in our Lord, shall be healed* 2. (*g*) *Our Lord will saue them, because they haue hoped in him*. 3. (*h*) *Because he hath hoped in me, I wil deliuer him*. 4. (*i*) *No man* (saith S. Ambrose) *can well doe pennance, but he that hopeth for pardon*.

(*a*) Eccles. 1.
(*b*) Ps. 110
(*c*) De Ser. Domini in monte.
(*d*) Cap 26 iuxta 70. interpret.
(*e*) Prou. 14.
S. Augustin, tract. 9. in ep. Io.
S. Basil, in Psal. 33.
S. Ierom ad 1. cap. Malach.
S. Greg. Hom. 34. in Euang. &c.
(*f*) Pro. 18
(*g*) Psal. 36
(*h*) Psal 90
(*i*) De pœnitent. c. 1.
S. Aug. de catech. rudib. c. 4.
S. Cypr.

Adde the rest of the Fathers.

Fourthly. Vnto Iustification is also required Pennance, with a purpose and desire of receiuing of the Sacraments, & of amendment of life: wherof somewhat hath been formerly touched in the Controuersies of confession & satisfaction; and the learned Readers, may see more in Cardinall Bellarmine,

mine, *Tom. 3. Tract. de Sacram. Penitentia.*

Fiftly, Charitie is alſo required, and that moſt eſpecially, to Iuſtification: 1. (k) *Yee that feare our Lord, loue him, and your hearts ſhalbe illuminated*, 2. (l) *Many ſinnes are forgiuen her, becauſe ſhe loued much.* 3. (m) *Neither Circumciſion auaileth ought, nor Prepuce, but Faith, that worketh by Charitie.* 4. (n) *VVee are translated from death to life becauſe we loue our brethren.* But againſt this laſt, our aduerſaries obiect. *firſt*, That no man loueth God, vnleſſe hee haue the Holyghoſt inhabiting in him, *Rom. 5. Secondly* That no man can loue God, vnleſſe hee firſt beleeue, that hee is friends with him; & ſo charitie muſt needes follow iuſtification. *Thirdly*, That God loueth vs, before we loue him; and by louing vs, iuſtifieth vs, becauſe his loue is not in vaine.

(k) *Ser. 5. de lapſis &c. Act. 11. 2. Cor. 17 Ezech. 18. Act. 2. S. Auſtin l. de fide & operib. (l) Eccleſ. 2. (l) Luc. 7. (m) Galat 5. (n) 1. Iohn 3.*

I anſwer to the *firſt*, the *antecedent* is true if it ſpeake of charitie conſummate: falſe, if it ſpeake of charitie begun. To the *ſecond*, that the *antecedent* is plainely falſe; in caſe a man ſo beleeueth God to be angrie with him, as hee beleeue withall, that God is alſo moſt prone to mercie. To the *third*, that God by louing vs, doth either iuſtifie vs, or at leaſt prepare the way to perfit iuſtification; and ſo his loue is not in vaine, albeit he doth not preſently iuſtify vs in the ſence

of

of our aduerſaries.

The ſecond Argument.

If the whole force of iuſtification did reſide in faith alone, it might thē iuſtify without euen the preſence ofother vertues: For according to our Aduerſaries, faith iuſtifieth *Relatiuely*. Therefore faith being once in a man, there muſt needes bee alſo at the ſame inſtant iuſtice: becauſe *Relatiues* (as father and ſonne &c.) cannot chooſe but be together. But now *Faith without Charitie is dead*, Iohn. 3. Therefore &c.

The third Argument.

Euech. 18 *Luc.* 13. *Iohn* 3. The Scripture doth in no place ſay, that faith onely iuſtifieth. It cannot bee prooued, that it is Gods will to iuſtifie, vpon the onely condicion of faith, ſince the Scriptures doe more plainely exact the condition of Penance, & the Sacraments. It is falſe, that faith alone doth apprehend iuſtification, and applie the ſame vnto vs. But theſe are the principall cauſes that can be imagined why only faith ſhould iuſtifie. Therefore &c. The laſt of theſe aſſertions (which is againſt that ground our Aduerſaries moſt rely vpon) is prooued *firſt*, becauſe neither faith nor confidence, can properly be ſaid to *apprehend*. For eue the Infidels may apprehend

hend the misteries of our Christian beliefe, yet doth it not thereupon follow, that they haue faith; and therefore faith indeed consisteth rather in the *iudgement*, than in the *apprehension*. And he that iudgeth (whether it be by *knowledge* or by *faith*) cannot therby be said to *apprehend* any thing, but to *descerne* and *iudge* what is alreadie apprehended. The same in like manner may be said of Trust (which some of our aduersaries will needs haue meant by faith) For to trust, is not to apprehend, but adhere firmely vnto the thing apprehended. As for example: a man that trusteth, he is or shall be learned, doth not thereby apprehend learning; but doth only adhere firmly to the opinion which he hath conceiued of learning. *Secondly*, it is proued, because bare apprehention alone cānot make a thing to be actually present; but it doth ōly represent the thing *obiectiuely* in the vnderstanding: and so also doth loue and ioy no lesse, as S. Augustine proueth 8. *Confess.* cap. 2. Wherefore, if any fayth doth therefore iustify, because it apprehendeth iustice, whileſt *I beleeue, or trust*, that I am iust through Christ, much more shall my charity iustify, whileſt *I loue and reioyce*, that I am iust through Christ. *Thirdly*, it is proued because our Aduersaries (especially Chemnitius & Melanctho) con-

confesse, That the Sacraments do also apply iustification; therefore not faith alone.

The fourth Argument.

Faith iustifieth not, as our Aduersaries teach, by way of bare *Relation*; that is to say, by only receiuing that which God offereth, but it iustifieth by way of *Cause*, *Disposition*, and *Merite*. And in that sort doth Charitie, Pennance, and other vertues iustifie, as before is proued, and our aduersaries themselues cannot denie; therfore &c. The first proposition (which only can be called in question) is proued *first*, Rom. 3. *It is one God, that iustifieth Circumcision by fayth, and Prepuce by faith*. And cap. 5. *Being iustified by faith, let vs haue peace toward God.* Where the word (by) denoteth a true cause; as appeareth in other the like speeches, Heb. 11. *The Saints by faith ouercame Kingdomes &c.* Not by bare apprehending those Kingdomes in their mindes.) *Secondly*, the Apostle by many examples teacheth, That men haue pleased God by faith; but God is not pleased by works that are not meritorious. *Thirdly*, Act. 15. *By faith purifying their harts.* But what other thing is puritie of heart, saue iustice, either begun, or perfit? *Fourthly*, out of the Fathers; S. Ignatius *in epist. ad Philippens.* Clemens Alexand. 2. *Strom. Faith*

(fayth

(ſaith he) *is the firſt inclination to ſaluation; afterward, Feare, Hope, & Pennance*, Againe, *Faith beginneth, Feare buildeth, and Charitie perfiteth.* Origen *in 4. Rom. I thinke* (ſaith he, *that the firſt beginning and foundation of ſaluation, is Faith; the progreſſe and increaſe of the edifice, Hope; the perfection and top thereof, Charitie.* S. Ambroſe *in Pſal. 118.* S. Auſtin *epiſt. 144. The law* (ſaith he) *bringeth to faith; faith obtaineth a larger ſpirit; the ſpirit diffuſeth charitie; charitie fulfilleth the law.* Againe, *Ser. 16. de verb. Domini. Man beginneth with Faith; but becauſe the Deuils alſo doe beleeue, therfore it is neceſſarie to adde vnto it. Hope and Charitie.* Adde many other teſtimonies, eſpecially out of Saint Auſtin.

The fift Argument.

Iuſtification importeth iuſtice, not by *apprehenſion*, but by an inherent qualitie in the ſoule, as afterward ſhall be prooued. But vnto iuſtice, not only faith, but alſo other vertues, eſpecially charitie, doe diſpoſe; both, becauſe they are required in the Scriptures; and alſo, becauſe euerie matter is diſpoſed to its forme by ſuch acts, as are like to thoſe acts that follow the forme. For exãple, wood is by heate diſpoſed to receiue the forme of fire, becauſe heate proceedeth from fire: Therfore vnto formal iuſtification

fication, which chifely consisteth in the infusion of charitie, nothing more properly disposeth than loue, or rather pennance, which proceedeth of loue.

The sixt Argument.

If faith did only iustifie, then faith should onely saue: But we shall prooue hereafter, that workes are necessarily required to saluation. Therefore &c.

The seuenth Argument is grounded vpō the authoritie of the Councell of Trent; *Sess. 6. Can. 9. De Iustificatione.*

Obiections out of the Scriptures.

Rom. 3. Ibidem. Cap. 4. Philip. 3. Galat 2. Ephes. 2. Tit. 3. &c

Ob. 1. Thy boasting is excluded; by what law? of deeds? no, but by the law of faith, 2. We account a man to be iustified by faith, without the works of the law. 3. If Abraham were iustified by works, he hath glorie, but not with God. 4. That I may bee found in him, not hauing my iustice, which is of the law, but that which is of the faith.

Ans. For the explicating these testimonies, three things are to be noted: *First*, what the Apostle vnderstādeth by the *Law of Deeds. Secondly*, what is the difference betweene Iustice *of* the Law, and Iustice *in* the Law. *Thirdly*, of what workes he speaketh, when he sayth, That man is not iustified by workes.

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As concerning the *first*, The Law of *Deeds* (according to the Apoſtle) is that which cõmandeth what is to be done: The Law of *Faith*, is faith it ſelfe; which obtaineth grace to doe what the other commandeth.

Concerning the *ſecond*, By the *Iuſtice of the Law*, is meant workes of Iuſtice, which the Law preſcribeth to be done: and this Iuſtice the Apoſtle no where reiecteth as vnprofitable; but on the contrarie, highly commendeth it. (Rom. 2.) *The doers of the Law ſhall be iuſtified*: and Chap. 8. *God ſending his ſonne in the ſimilitude of the fleſh of ſinne, euen of ſinne; damned, ſinne in the fleſh, that the iuſtification of the Law might be fulfilled in vs, &c.*) But by Iuſtice *in* the Law, is meant thoſe workes, which a man, holpen by his onely knowledge of the Law, performeth without the grace of faith: And theſe workes, indeed, doe not iuſtifie before God, but only before men; who onely conſider of what is externall. This Iuſtice then the Apoſtle reiecteth, and oppoſeth againſt the Iuſtice of faith, that is to ſay, againſt good workes, which proceed from grace & faith *Rom.* 9. & 10. &c. So likewiſe the Fathers: See S. Auſtin, *l.* 3 *contra* 2. *epiſt. Pelagian. &c*

As concerning the *third*, we hold with S. Auguſtin, S. Hierome &c, that the Apoſtle

postle, by workes opposed against fayth and excluded from iustification, vnderstandeth such workes as goe before fayth, and are performed by force of mans free-will only.

De gratia, & libero arbitr. c. 7. In epist. ad Ctesiphont

These thinges obserued, I answere to the first testimony obiected, That the Apostle excludeth glorying in the Law of faith only: but of workes done by fayth, and consequently, by grace, since faith proceedeth from grace, no man can glory, but he must thereby glory also in our Lord; which is not forbidden: for (sayth the Apostle, 2: Cor. 10.) *He that gloryeth, let him glory in our Lord &c.*

To the *second*, with the Fathers, that the Apostle speaketh of such workes as go before faith. *Some* (sayth S. Augustine) *not vnderstanding what the Apostle sayth, we thinke man to be iustifyed by fayth, without the workes of the law) haue supposed his meaning to be, That faith is sufficient for a man, although he liue wickedly, and haue no good workes; but farre was that from the intention of the vessell of election.*

De gratia, & libero arbitr. c. 7

To the *third*, that Abraham was iustifyed by fayth, and not by workes going before faith; because such workes could not be truely iust: (saue only according to externall iustice) and therefore, if he had beene iustifyed by those, he should haue had glo-

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ry only afore men, and not afore God.

To the *fourth*, that by (*Iustice which is of the law*) is vnderstood workes done out of a bare knowledge of the Law, by the only forces of nature. And the same in like manner may be sayd to those other places, *Galat. & Ephes.* 2. *Tit.* 3. for in all of them are excluded only such workes, as goe before faith.

Ob. Luc. 8. 50. *Beleeue onely, & thou shalt be safe, &c.* Iohn 1. *He gaue the power to be made the sones of God, to those that beleeue in his name, &c.*

Ans. To the former testimonie, That our Lord doth not speake of Iustification, but of corporall health; and wee confesse, that onely faith is sometimes sufficient to obtaine miracles. To the other, and its like, that manie times other vertues are onely named in Iustification, as wel as here faith onely; yet our aduersaries will not graunt (I trow) that therefore they doe onely iustifie. Let them vnderstand then, That when manie causes cõcurre to the same effect, the Scripture doth ordinarily ascribe the effect now to one cause, now to another.

Luc. 7. *v.* 47. *Tob.* 12. *v.* 9. *Rom.* 8. *v.* 24. *&c.*

Rom. 3. *v.* 24.

Ob. The Scripture saith in diuerse places, That man is iustified *gratis*; therefore not by workes.

Rom. 4. *v.* 4. *Rom.* 11. *v.* 6. *&c.*

Ans. Man is iustified *gratis*, because the ne-

ceſſarie diſpoſitions to Iuſtification, are giuen him *gratis*, and without any *condigne* deſert of his owne.

Ob. In other places of Scripture, Al that beleeue, are ſayd to be ſaued.

Iohn. 3. *v.* 15.

Act. 10. *v.* 4.

Rom. 1. *v.* 16. *&c.*

Anſ. First, The word (*All*) may wel be expounded negatiuely; and ſo the ſence ſhall be: *As manie as are ſaued, are not ſaued without faith.* Like as if there were but one Teacher of Grammar in a Towne; it might well be ſaid: *All in this Towne learne Grammar of him*; that is to ſay, As manie as learne it of him. *Secondly*, The word (*All*) may be referred to all ſorts of men; and ſo import, That the faith of Chriſt is an open way to ſaluation; not onely for this or that particular Nation, but for all mankind. *Thirdly*, The word (*All*) may be vnderſtood alſo to include euerie particular man; but vpon condition, That hee want not other things as neceſſarie to his ſaluation, as faith: like as in the ſame phraſe, it is ſayd of Hope and Charitie: *All that hope in him, ſhall not bee confounded*; and, *Al that loue, are borne of God, &c.*

Eccleſ. 2. 1. *Iohn.* 4.

Obiections out of the Fathers.

In 3. *ad Rom.*

Ob. Origen, *The Apoſtle ſaith, That the iuſtification of faith alone ſufficeth; although workes he hath done none.*

Anſ. He ſpeaketh of workes *externall*, which

which are not absolutely necessarie to salvation; but of workes *internall*, he speaketh farre otherwise: *Faith* (saith he) *cānot be reputed to iustice, vnto such as beleeue Christ, and yet doe not put off the old man, with his acts.* *In 5. ad Rom.*

Ob. Hilarie sayth, *That faith onely iustifieth.* *Can. 8. in Matth.*

Ans. By the word (*Onely*) Saint Hilarie excludeth onely the Law of Moyses; of which, immediately before he spake: Else where he conioyneth workes with faith; *The saluation of Nations* (saith he) *is in faith, & in the precepts of our Lord, the life of all men.* *Can. 7. in Matth.*

Ob. Ambrose, *As to wickednesse, it sufficed, Iudas, that he forsooke Christ; so to innocence, it sufficed the theefe, that he beleeued Christ.* *Serm. 45.*

Ans. S. Ambrose, *Faith is an high thing, and profitable, and without it, no saluation; yet faith alone sufficeth not, &c.* *In 4. ad Heb.*

Ob. Briefely, verie manie of the ancient Fathers doe say, That faith onely iustifieth.

Ans. As manie say, That faith onely doth not iustifie; & all of them doe euerie where teach the necessitie of other dispositions, to Iustification, especially of Charitie: Therefore, that same word (*onely*) none of thē doe take in that strict sence that our aduersaries take it; but they intend only thereby to exclude some particulars, namely, either the workes of Moyses law, or workes external or such workes as goe before faith, &c. Be-

sides, our aduersaries doe not barely teach, That faith onely iustifieth; but, that *speciall faith*, whereby a man firmely beleeueth his sinnes to be remitted him, onely iustifieth: of which kind of faith, the ancient Fathers neuer thought; neither is there extant, in al their Writings, anie one word touching the same; but faith they euermore vnderstand, as wee define it, to be a firme assent vnto all that God hath reuealed. And that faith, not to iustifie onely, our aduersaries maintaine no lesse than wee: Therefore necessarily, the ancient Fathers are either against vs both, or (which indeede is most true) are for vs and against our aduersaries.

THE FOVRTH POINT.

That our formall iustice is inherent: or, that the thing whereby a man commeth to be iustified, is inherent iustice, giuen vnto him by God for the merits of Christ his sonne: and is not (as our aduersaries speake) Christs righteousnesse only extrinsecally imputed.

Proofe out of the Scriptures.

Rom. 5. 12. *As by the offence of one, vnto all men to condemnation: so also by the iustice of one, vnto all men to iustification of life. For as by the disobedience of one man, manie were made sinners: so also by the obedience of one, manie shal be made iust.* But the iniustice that man acquireth, by the

the disobedience of Adam, is inherent: therfore, the iustice that hee acquireth by the obedience of Christ, is proportionably inherent.

Rom. 3. 24. *Iustified gratis, by his grace, by the redemption that is in Christ Iesus, whome God hath proposed a Propitiator by faith in his bloud &c.* In this place are set downe together almost all the causes of Iustification. For *first*, wee are heere said to be iustified by God *gratis*; that is to say, of his meere liberalitie, without any condigne desert of our owne, going before: and this liberalitie of God is the *efficient* cause of our iustification. *Secondly*, wee are said to be iustified by his grace; that is, by iustice giuen by him, & infused into our soules: and this is the *formall* cause. *Thirdly*, wee are said to be iustified by the redemption, which is in Christ Iesus: & this is the *meritorious* cause. *Lastly*, wee are said to be iustified by faith, in the bloud of the Propitiator: and this is the first cause *disposing* to our iustification. Our aduersaries *reply*, That by *Grace*, is not meant anie gift infused, or inherent; but only, Gods fauour & beneuolence. *False*: For *first*, Gods fauour is sufficiently expressed, by the word *Gratis*. *Secondly*, Gods fauour cannot be vaine: Therefore, since his fauour and loue towards vs, is vnto none other end, but that wee may

be iust and immaculate in his sight; it followeth, that to bee iustified by Grace, is not to bee barely reputed for iust; but, to be in verie deed iust, &c. *Thirdly*, That iustifying Grace is not onely Gods fauour, but is a gift inherent in the Soule, may bee vnderstood by diuerse atributes and names thereof: For it is said to bee a (*a*) *Gift*, which wee receiue; (*b*) it is said to bee made by Iesus Christ; it is compared to the *essence* that is giuen by Creation; for thereupon wee are said to (*c*) *bee created in Christ*, and, to be (*d*) *a new creature*. But that, by which wee are sayd to bee creatures, is internall, and inherent. Moreouer, it is compared vnto (*e*) *Light*: But the light doth not illuminate anie *Bodie*, vnlesse it inhere therein; neitherwill it endure together with it darknesse. Furthermore, the same iustifying grace is said to be, *The charitie of God, powred forth in our hearts by the holy Ghost, which is giuen vs*. And although Caluin, & other of our aduersaries, would needes haue the Apostle to speake here of the charitie wherwith God loueth vs, yet S. Austin (a farre more wiser man than any of them all) teacheth directly the contrarie, in his booke *De Spiritu & Litera, cap.* 32. *the charitie of God* (saith he) *is said to be powred forth in our hearts: not that charitie whereby he loueth vs, but that whereby he maketh vs to loue him.*

Ephes. 1.

(a) Rom. 5.
(b) Ioh. 1. v. 17.
(c) Ephes. 2
(d) Gal. 5.
(e) 2. Cor. 6.

Ephes. 2.
1. Ioh. 2.

Rom.

Rom.8.14. *The bodie indeed is dead, because of ſinne; but the ſpirit liueth, becauſe of Iuſtification* But not rightly maywe be ſaid to liue By Gods *extrinſecall* fauour, ſince nothing is more inward than life.

1. Cor. 6.11. *And theſe thinges certes you were; but you are washed, but you are ſanctified, but you are iuſtified in the name of our Lord Ieſus Chriſt*: that is to ſay, by *inuocatiõ*, as expound S. Chryſoſtome, S. Ambroſe, Theophilact, and others. But imputation or declaration need no inuocation &c.

Titus 3.5. *VVe are ſaid to be regenerated & renewed by the Holy-ghoſt powred vpon vs aboũdantly.* But a man cannot bee truely ſaid to be regenerated by meere imputatiõ, without any change in himſelf: for by regeneration, the man who before was hated as an enemie, is now loued as a friend; therefore ſome alteration there muſt needs be: But that cannot be in God; therefore it muſt needes be in the man, as in very deed it is.

Heb.11.4. *Abel obtained teſtimonie, that he was iuſt, God giuing teſtimony to his gifts.* Where the Apoſtle proueth, Abel was iuſt, becauſe he did iuſt works. But of a iuſt worke, the cauſe is iuſtice inherent, and not imputation of iuſtice; which being a thing extrinſecall, cannot be the beginning of any worke. So,

in like manner, the Apoſtle elſe where proueth, That, *Noe* was iuſt, becauſe he beleeued in God, feared his iudgements, kept his commandemẽts, &c. The like S. Luke, of Zacharie and Elizabeth.

Rom. 8. 29. *VVhome he hath fore-knowne, he hath alſo predeſtinated to be made conformable to the image of his ſonne.* But Chriſt is iuſt by inherent iuſtice; therefore in like manner the faithful are iuſtified by inherent iuſtice. Otherwiſe, they ſhould rather beare the Image of the Diuell, than of Chriſt: for more rightly are wee denominated of that which wee are, than of that which wee are onely thought to be.

1. Cor. 15. 49. *As we haue borne the image of the earthly, let vs beare alſo the image of the heauenly.* But the image of the earthly man wee beare, in reſpect, that originall ſinne was truely inherent in vs: Therefore wee beare the image of the heauenly, by iuſtice truely inherent in vs.

Rom. 8. The Apoſtle teacheth, That wee haue alreadie receiued adoption of the ſonnes of God, for the ſoule; and doe expect, the ſame alſo for the bodie. But the adoption which wee expect in the redemption of the bodie, ſhall be true and inherent in the bodie; to wit, immortalitie, and impaſſibilitie; not *putatiue*, but true: Therefore

fore, the adoption, which alreadie wee haue in ſpirit by Iuſtification, ought in like manner to be true, and not *putatiue*. Otherwiſe, as we expect the redemption of the bodie; ſo alſo might wee expect the redeption of the ſoule.

Proofe out of the Fathers.

S. Auſtin, in almoſt euerie Tome of his workes. S. Ambroſe, *l. 6. Exam. c. 8. & c.* S. Ierome. *l. 1. aduerſus Pelagianos*, S. Proſper, *in reſponſ. ad c. 6. Gallorum.* S. Cyril Alexād. *l. 6. de Trinitate &c.* S. Gregorie, *l. 18. Moral. c. 33.* S. Baſil, *l. 1. de Baptiſmo, c. 2.* S. Niſſen, & Nazianzen, *Orat. in S. Baptiſma.* S. Chryſoſt. *Hom. 16. in. 1. ad Cor. 6.* Theophilact, & Oecumenius, *in eundem locum.* S. Leo, *ep. 91. c. 1.* S. Bernard, *ſer. 4. de dedicatione Eccleſiæ, &c.*

Confeſſion of our aduerſaries.

Caluin, *Neither is Auſtines ſentence to be receiued, who referreth grace to ſanctification, whereby we are regenerated by the ſpirit in newneſſe of life, &c.* 3. *Inſtit.* 12.

Kemnitius, *VVe make no matter, in what ſort the Fathers tooke Iuſtification.* And a little after, *I am not ignorant, that the Fathers ſpake otherwiſe, &c.* *In exam. part. 1.*

Proofe by Reasons.

Isai. 44. v. 22. Ezech. 36. v. 25. Iohn 1. v. 29. Act. 3. v. 19. 1. Paralip. 2.

First, There can be no necessitie assigned, why we should admit of imputatiue iustice; the Scripture especially teaching, That by iustification, our sinnes are truely & quite taken away; and that in so plaine words, as none more plaine could possibly haue been inuented, to signifie so much.

Psal. 50. & 102. Faith, 1. Pet. 1. v. 7. Ephes. 6. v. 16. Heb. 3. &c. Hope, Rom. 5. v. 5. Heb. 9. v. 19. Charity, Eccl. 47. 10. Philip. 3. v. 15. Iohn. 15. 1. Iohn. 2. &c.

Secondly, Perfect iustice consisteth in perfect Fayth, Hope, and Charity: But those we may haue perfectly in this life; therefore &c.

Thirdly, Whensoeuer there are two contrary formes in a thing; the one *inherent*; the other, *extrinsecall*; that thing ought to take its denomination rather of the forme *inherent*, then of the *extrinsecall*. As for example: If an Ethiope were cloathed all in white, it could not properly be sayd. This is a white Ethiope; but, This is a blacke Ethiope: becausé his proper and inherent blackneſſe doth more belong to him, then the other externall and borrowed whiteneſſe. Therefore, if man by iustification do not become truely and *inherently* iust, but be ōly *exerinsecally* vested (as it were) with Christs righteousneſſe, then ought he to be called still vniust. But now both the holy Scriptures, and Fathers doe euermore call

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the iuſtifyed man, iuſt: Therefore, either the Scriptures, and Fathers doe alwayes ſpeake improperly (which were very abſurd to ſay;) or els the *inherent* forme, of which the iuſtifyed man is denominated, is iuſtice.

Fourthly, It would follow vpon our aduerſaryes opinion, That all who are iuſtifyed, ſhould be euen as iuſt as Chriſt himſelfe; ſince, by imputation of his iuſtice, they ſhould be accounted euen as iuſt, as if the ſame were their owne.

Fiftly, Chriſt hath reſtored vnto vs that which we loſt in Adam: but in Adam we loſt not *imputed* iuſtice, but *inherent*, by which we were like to God; therfore &c. *Irenæus, l. 3. c. 20. S. Auguſt. l. 6. de Geneſ. c. 24. &c.*

Sixtly, Our aduerſaryes admit & teach, That our ſinnes were imputed to Chriſt, in the ſame manner as his iuſtice is imputed to vs. But by the imputation of our ſinnes to Chriſt, he became not a ſinner: Therefore, neither by the only imputation of his iuſtice to vs, do we become iuſt: but as he, notwithſtanding any imputation of our ſinnes vnto him, was ſtill truely iuſt by inherent iuſtice; ſo muſt we haue inherent iuſtice giuen vnto vs by God, through Chriſts merites, before we can be truely iuſt. *Illyricus in confeſſ. Antuerp. c. 6, &c.*

Seauenthly, In the Canticles, the Spouſe

in

is sayd to be all beautifull: And by the Spouse; is meant generally the whole Church; and particularly, euery iustifyed soule. But the Spouse is not supposed to be beautifull, by her beloueds beauty imputed vnto her; therefore &c.

Eightly, Christ dyed to that end, that he might sanctify his people. But if there can be in vs no reall iustice, his dying was in vaine, as not being able thereby to accomplish his intent.

Ioh. 17. *v.* 19. *Ephes.* 5. *v.* 26. *Heb.* 3. *etc.*

Ninthly, By Iustification the heart is cleansed, & prepared vnto the vision of God. But the eye that is in verie deed muddie & dimme (how cleere soeuer it be reputed to be) yet is not able to see the Sunne: therefore, the vncleane heart, although reputed for cleane, shall neuer see God.

Matth. 5. *v.* 8. *Act.* 15. *etc.*

Obiections.

Ob. Abraham beleeued God, and it was reputed him to iustice.

Ans. This proueth rather, that Abraham was iustified by imputatiō of his owne faith, for of imputation of Christs righteousnesse, here is no word. Neither doth the Apostle say, That *onely* the faith of Abraham was reputed him to iustice: But disputing against some, who thought, That the workes of the Law might iustifie without faith; he proposeth

seth Abraham for an example, & proueth, That Abrahã could not possibly haue been iustified vnlesse he had had true faith in God, &c.

Ob. Psal. 31. *Blessed are they, whose inquities be forgiuen, and whose sinnes be couered. Blessed is the man, to whome our Lord hath not imputed sinne.*

Ans. For God to *couer*, and *not impute* sinnes, is all one with, to *Blot them out*, &, *Take them away quite*: For vnto God nothing can be couered, or lye hid, vnlesse it be vtterly blotted out; since, *All things are naked & open to his eyes*, Heb. 4. Neither can God not impute sinnes; that is to say, not accept an impious man for an impious man; vnlesse the man cease first to be impious: And becausse a man cannot passe from impietie to pietie, but by his grace that iustifieth the impious; therefore, the not imputation of sinne, necessarily draweth with it true remission of sinne, & infusion of iustice. For which cause, these two, Remit, & to Blot out sinnes, & to couer, or hide thē, are euermore almost cōioyned together in the Scriptures. 2. *Esd.* 2. *Couer not their iniquitie, & their sinne let it not be blotted out before thy face.* Psal. 50. *Turne away thy face from my sinnes, and blot out all mine iniquities.* Psal. 84. *Thou hast remitted the iniquitie of thy people, and hast couered all their sinnes.*

sinnes. So therefore is it in like manner said here, *Blessed are they, whose iniquities be forgiuen, and whose sinnes be couered, &c.* And this is the vnderstanding of the ancient Fathers. Iustin, *Blessed is hee, vnto whome our Lord will not impute his sinne; that is to say, vnto whome, being penitent, God will remit his sinnes. Not as you preach, and others your like, That although they be sinners, yet (forsooth) if they know God, he will not impute their sinnes vnto them.* Origen, *in epist. ad Rom.* Saint Ierome, *in Cōment. Psal.* 31. *&c.* Saint Austin, *That which he sayd (Sinnes are couered) yee must not vnderstand so, as if the sinnes were there still; The Physition couereth to cure, for he couereth with a plaister.* Now, who doubteth, but the Physition, by couering wounds with a plaister, taketh them quite away? Therefore Almightie God, by couering the wounds of soules with the plaister (as it were) of his grace, doth in like manner cure and take them quite away.

In Dialog. cum Tryphone Iudæo.

Conciane 2 in hunc eundem ps.

THE

THE TWENTIETH CONTROVERSY,

Of the certainty of Saluation.

That no man in this life (vnles it be by ſpeciall reuelation from God) can be certaine with the certainty of diuine fayth, that he is iuſtifyed, or ſhallbe ſaued.

Proofe out of Scriptures.

PROVERB. 20. 9. *Who can ſay, My heart is cleane, I am pure frō ſinne?*

Eccleſiaſt. 9. 1. *There are iuſt men, and wiſe, and their workes are in the hand of God: and yet man knoweth not, whether he be worthie of loue, or hatred: but all things are reſerued vncertaine, for the time to come.*

Eccleſiaſticus. 5. 5. *Of ſinne forgiuen, be not without feare: neither adde thou ſinne vpon ſinne: And ſay not, The mercie of our Lord is great; hee will haue mercie on the multitude of my ſinnes.*

Eccleſiaſtes 8. 14. *There are impious men, which are ſo ſecure, as though they had the deedes of the iuſt.*

Iob. 9. 20. *If I will iuſtifie my ſelfe, mine owne mouth*

mouth shall condemne me; if I will shew my selfe innocent, he shall proue me wicked. Although I shall be simple, the selfe-same shall my soule be ignorant of. And after, *I feared all my workes, knowing, that thou diddest not spare the offender.*

Psal. 18. 13. *Sinnes who vnderstandeth? from my secret sinnes cleanse mee, &c.* Neither are we forced to admit, that the Prophet speaketh only of veniall sinnes: and besides, our aduersaries contemne that distinction.

1. Cor. 4. 4. *I am not guiltie in conscience of any thing; but I am not iustified herein: but hee that iudgeth mee, is our Lord. Therefore, iudge not before the time, vntill our Lord doe come; who also will lighten the hidden things of darkenesse, & will manifest the councels of the hearts; and then the prayse shal bee to euerie man of God.* Loe the blessed Apostle, though not guiltie of anie crime in his owne conscience; yet durst not assure himself, that he was iustified. And so doe al the ancient Fathers vnderstād this place; what friuolous euasions soeuer our aduersaries would seeme to make against it.

Deut. 4. 29. *When thou shalt seeke there the Lord thy God, thou shalt find him; yet so, if thou seeke him with all thy heart, and all tribulation of thy soule.*

Ioel

Ioel 2. & Ionas 3. *VVho knoweth if God will conuert, and forgiue; and will returne from the furie of his wrath, and we shall not perish?*

Prouerb. 28. 14. *Blessed is the man that is alwaies fearefull.*

2. Cor. 10. 18. *For not he that commendeth himselfe, is approued; but whom God commendeth.*

Philipp. 2. 12. *VVith feare and trembling worke your saluation.*

1. Pet. 1. 17. *In feare conuerse ye, the time of your seiourning, &c.*

Proofe out of the Fathers.

S. Ambrose, *ser. 5. in Psal. 118.* S. Basil, *in constitut. Monasticis. c. 2.* S. Ierome, *l. 2. aduersus Pelagianos.* And *lib. 3. in Ierem. c. 13. Man seeth in the face; God, in the heart: and that which vnto vs doth sometimes seeme cleane, in Gods eyes is found filthie.* S. Chrysost. *Hom. 87. in Ioan.* And *Hom. 11. in 1. Cor. For manie causes our iudgemẽt is vncertaine; whereof one is, for that many of our workes are secret.* S. Austin, *in Psal. 40. I know, that the iustice of my God remaineth; whether my iustice remaine, or no, I know not: for the Apostle terrifieth me, saying, He that thinketh himselfe to stand, let him take heed he fall not.* To the same purpose he speaketh in manie other places. Theodoret, *in cõment. ad. c. 4. 1. Cor.* S. Gregorie, *l. 6. ep. 22. &c.*

Serm. 23. de verbis Domin. Hom. 35. in Psal. 50. l. de perfectione iustit. &c.

S. Bede, *in comment. ad cap. 20. Prouerb.* S. Bernard, *ser. 3. de Aduent.* And *ser. 1. de Septuages.* *VVho can say, I am one of the elect; I am one of those that are predestinated to life; I am one of the number of the children of God? VVho, I say, can say this? VVhen as the Scripture cryeth out against him, man knoweth not whether he be worthie of loue or hatred. Certaintie therefore we cannot haue; but yet we are comforted with the trust of Hope, that we may not by anxitie of this dubitation, be tormented beyond measure.* Innocent 3. *cap, vlt. de purgatione canonica.* Adde manie other expresse Testimonies of the Fathers; which, giuing way to breuitie, we ouerpasse.

Proofe by Reasons.

First, Nothing can be certaine by the certaintie of faith, that is not immediately contained in the Word of God; or, at least, *euidently* from thence deduced. But neither of both wayes can there certaintie be had of remission of sinnes in *particular*. Not the *former*: for in no place of Gods Word is this proposition to be found, *Such or such a particular man is iustified*; besides, S. Marie Magdalen, and some few others, expressely named in the Gospell. Not the *other* way; for thus, or not at all it should be deduced: The Word of God testifieth, That vnto such

ſuch as are truely penitent, their ſinnes are remitted them: But vnto me it is certaine & euident, that I am truely penitent; therefore &c. The *aſſumption* of which argument is manifeſtly falſe: *Firſt*, becauſe, *The heart of man is peruerſe, and vnſearchable*, Ierem. 17. *Second*, becauſe we ſee by experience, that manie are deceiued, thinking themſelues to haue that which in truth they haue not. As for example: Saint Peter thought, he was prepared to ſuffer the worſt of euils for his maiſters ſake; yet the euent ſhewed, that in verie deed he was not ſo prepared. And S. Paul thought himſelf to burne with charitie towards God, in his greateſt furie againſt the Chriſtians; yet at laſt hee found himſelfe deluded. And if two ſuch men as they, were ſo groſſely beguiled in the knowledge of themſelues: how may any other man, without preſumptuous temeritie, acertaine himſelfe of euident ſecurity? *Laſtly*, becauſe the greateſt ſignes of true conuerſion, and grace obtained, are workes of charitie, and eſpecially, the ſhedding of ones bloud for Chriſts ſake: and yet, that euen theſe may be deceitfull, the Apoſtle expreſſely teacheth, 1. *Cor*. 13.

Secondarily, No man is bound to haue this pretended certaintie: for in no Creed is any ſuch Article of Faith contayned; in no Eccleſiaſti-

cleſiaſticall Canon, any ſuch Precept to bee found: And beſides, if there were any ſuch article, it would follow thereupon, That euery ſinner, let him ſinne in what kind ſoeuer, he ſtraight becommeth an heretike (as beleeuing himſelfe iuſt, when hee is not;) a paradox vnmatchable, and flatly condemned for hereſie in the Donatiſts, as Saint Auguſtine, and other Fathers teſtifie.

Thirdly, Altogether vnexpedient it is, that ordinarily man in this life ſhould haue anie ſuch certaintie: for as Saint (*a*) Auſtin ſaith, *The infirmitie of man is ſo great, that ſecuritie may beget pride*. And (*b*) S. Gregorie, *If we know we haue grace, we grow proud thereof.* Yea, & our (*c*) Lord himſelfe, by the parable of the Phariſee and the Publican, ſheweth vs, That they who are ſo credulous & confident in thinking themſelues iuſt, are alwayes apt to preferre themſelues before other men, and to deſpiſe their neighbours: whereas, on the contrarie, they being ignorant of this high ſecret, maketh the faithful to preferre others, and thinke the worſt of themſelues; which is the chiefeſt act of true humilitie, the foundation & root of all vertue & godlineſſe.

(*a*) *L. de correp. & grae. c. 13.*
(*b*) *1. Moral. 17.*
(*c*) *Luc. 17.*

Fourthly, By *a ſingular priuiledge* it hath bene

bene reuealed to some particular men, that their sinnes were forgiuen: But in vaine, if the same were ordinarie and common to all men.

See S. Athanas. in the life of S. Anthony. S. Greg. l. 4. dialo. S. Bonain the life of S. Francis, &c. VVitnesse S. Hilar. See Saint Hier. in Hilar.

Fiftly, Diuerse euen of the most vertuous and blessed Saints, haue trembled and been fearefull at the houre of their death, what should become of them.

Lastly, The Lutherans, the Caluinists, the Anabaptists, the Brownists, the Sacramentaries, and all the route of the *Solifidians* do most firmely beleeue, That their sins are vndoubtedly remitted them by their faith, apprehēding Christs righteousnesse. Yet, none of them but will grant, that some are deluded: and if so; why not these, or those, as well as the other? For our parts; we hold them all to be deluded, and carried away with presumptuous ignorance; and so they shall finde it will appeare, at the day of iudgement.

Protestants that haue held this point with vs.

Chemnitius, *Examen. part. 1. pag. 190. & part. 2. pag. 193.* Musculus, *in loc. comm.* Lobechius, *in disp. Theolog, p. 317.* Haffenrefferus, *in loc. Theolog. pag. 184. &c* Rungius, *in disput. &c ex epist. ad Cor. part. 1. Thes. 5* Gesnerus, *in*

disput. pro lib. concord. p. 150. *&c* Iacobus Andreas, *in epit. colloq. Montisbelgar, pag.* 47. D. Covel, *in the conference before his Maiestie, p.* 42. *The Harmonie, pap.* 224. *&c.*

Obiections.

Ob. Rom 8. *You haue receiued the spirit of adoption of sonnes, wherein wee cry Abba (Father;) for the spirit himselfe giueth testimonie to our spirit, that wee are the sonnes of God.* But the Testimonie of the holy *Spirit* is infallible; therefore &c.

Ans. The Testimonie of the holie Ghost is infallible in it selfe; but not ordinarily plaine to any particular person; for many daily say, *Our father which art in Heauen*, who yet are not the sonnes of God: Yea, the Iewes thought God was their only father, *Iohn* 7. and yet Christ prooued vnto them, that the Deuill was their father: Therefore the testimonie which is giuen to our spirit, is on our part but *coniecturall*, & not *infallible*.

Ob. Rom. 8. 38 *I am sure, that neyther death nor life, nor Angels, &c. shall be able to seperate vs from the charitie of God, &c.*

Ans. I my selfe also, my brethren; am assured of you, that you also are full of loue, replenished with all knowledge, &c. But how is it likely, that Saint Paule knew certainely, that all the faithfull Romanes, were replenished with charitie? Therefore, in both places, I

am

am ſure, is no more than *I truſt*, or am confidently perſuaded: And that onely import the wordes of the Greeke Text. Yet the place obiected, may alſo bee vnderſtood of the Predeſtinate: And ſo the Apoſtle ſaid, That all the Predeſtinate ſhall perſeuer in Charitie. But this maketh nothing for the certainetie of Saluation: becauſe, vnleſſe by ſpeciall Reuelation, it is vnpoſſible to know whom are predeſtinated; as appeareth euidētly out of the places of Scripture alreadie produced in this point, &c,

Ob. 1. Cor. 2. 12. *We haue receiued not the ſpirit of this world, but the ſpirit that is of God, that we may know the things that of God are giuē to vs.*

Anſ. The Apoſtle ſpeaketh not of benefits beſtowed on this or that man in particular: but of thoſe which God hath prepared for all the Elect in generall; ſuch, as are eſpecially the inheritance and glorie of the kingdome of Heauen. For a little before he ſaid; *as it is written, That which eie hath not ſeene, nor eare hath heard, &c.*

Ob. 2. Cor. 13. 5. *Try your owne ſelues if you be in faith: proue yee your ſelues. Know you not your ſelues, that Chriſt Ieſus is in you, vnleſſe perhaps you bee reprobates?*

Anſ. Hee ſpeaketh of chriſts being preſēt with the Corinthians: not in reſpect of iuſtifying grace, but in reſpect of his power,

prouidence, and miracles; as appeareth by his wordes immediately, going before: *Seek you an experiment of him that speaketh in me Christ? &c.* Besides, the Apostle, both in this chapter, and the three preceding, reprehendeth the Corinthians, and threateneth against them seuere vengeãce &c. therefore his meaning here cannot be, that they were al at that time iust, and in the state of grace,

Ob. If we cannot be sure of our saluation; wee must needes be alwayes in perplexitie and anguish of minde. But Christs yoake is sweet, &c.

Ans. Assurãce of faith, or *euident* assurance, in this life wee cannot haue; since no man, so long as hee is in the fight, can be *euidently* assured of the victorie. But a kind of *morall* assurance wee may haue; greater or lesse, according to the experience we haue had of our constancie, in resisting the tentations of our enemy; & patience, in suffering aduersities humbly & meekely for the loue of our maister. Which *morall* assurance, examined in the ballance of true prudence, is farre more forcible to driue away all anxietie and perturbation of mind, than is the foole-hardie presumption of the Sectaries.

Ob. Faith onely iustifieth: But that once had, can neuer be lost; therfore &c.

Ans. The first proposition is alreadie sufficiently

ently disproued. The second may bee numbred among the strange paradoxes of this Age, and is flatly against the Scriptures. 1. Cor. 9. *I chastise my bodie* (saith S. Paul) *and bring it into seruitude; least, perhaps, when I haue preached to others, my selfe become reprobate.* 1. Tim. 1. *Certaine haue made shipwracke about the faith.* 1. Tim 4. *In the last times, certaine shall depart from the faith.* And c. 6. *The root of all euils, is Couetousnesse; which certaine desiring, haue erred from the faith.* Heb 6. v. 4. 2. Pet. 2. *It was better for them, not to know the way of Iustice, than after knowledge to turne backe, &c.* To which might be added manie other expresse testimonies, seruing for this purpose.

But to conclude, This last argument of our aduersaries is deficient also in another respect: For it supposeth, That a man may in this life be *euidently* assured, that he hath true iustifying faith; which is verie false: for euerie act that iustifieth, must necessarily be *supernaturall*: proportionable to the end whereat it leuelleth, which is supernatural. But how can fraile man (then whose hart, nothing is more subiect to be deceiued) iudge *euidently*, what acts are supernatural?

THE

THE ONE AND TWENTITH CONTROVERSY.

Of the possibility of keeping Gods Commaundementes.

That the Law of God is not impoßible.

Proofe out of the Scriptures.

MAth. 11. *My yoake is ſweet, & my burden light.*

1. Iohn, 5. 3. *His commandements are not heauie.*

Pſal. 118. *I ran the way of thy commandements, when thou didſt dilate my heart.*

Philipp. 4. 13. *I can all things in him that ſtrengtheneth me.*

Ezechiel 36. 26 *I will put my ſpirit in the midſt of you, and I will make that you walke in my Precepts, and keepe my Iudgements, and doe them.*

Iohn. 14. 23. *If you loue me, keepe my commandements. If any loue me, he will keepe my word.*

Iohn. 15. 10. *If you keepe my precepts, you ſhall abide in my loue.*

Rom. 13. 8. *He that loueth his neighbour, hath full-*

fulfilled the Law.

Galat. 5. 14. *All the Law is fulfilled in one word. Thou shalt loue thy neighbour as thy selfe.*

Iohn 13. 35. *In this all men shall know, that you are my Disciples, if you haue loue one to another.*

Iohn 15. 12. *This is my precept, That you loue one another.*

Deut. 30, 6. *Our Lord thy God will circumcise thy heart, and the heart of thy seede, that thou mayest loue the Lord thy God in all thy heart & in all thy soule.*

Gen. 6. 9. *Noe was a iust man, and perfect.*

Gen. 17. 1. *Walke before me, and be perfect.*

Math. 5. 48. *Be ye perfect.*

Math. 19. 21. *If thou wilt be perfect.*

Philipp. 3. 15. *Let vs therefore, as manie as are perfect, &c.*

1. Iohn 2. 5. *He that keepeth his word, in him in verie deed the charitie of God is perfited.*

Psal. 118. *In my whole heart I haue sought thee.*

3. Kings, 14. 8. *Thou hast not beene as my seruant Dauid, who kept my commandements, & followed me in all his heart, doing that which was well liked in my sight, & c.*

Act. 13. *I haue found Dauid the sonne of Iesse, a man according to my heart, who shall doe all my wills.*

3. Kings

3. Kings. 15. 5. *Because Dauid had done right in the eyes of our Lord, and had not declined from all things which he commanded him, all the daies of his life, excepting the matter of Vrias.*

4. Kings. 23. 25. *There was no King before him like to him, that returned to our Lord in all his heart, and in all his soule, and in all his power.*

2. Paralip. 15. 15. *With all their will they sought our Lord, and they found him.*

Iosue. 11. 13. *As our Lord had commanded Moyses his seruant, so did Moyses command Iosue, and he accomplished all things: he omitted not of all the commandements, not so much as one word, which our Lord hath commanded Moyses.*

Luc. 1. 6. *They were both iust before God, walking in all the Commandements & Iustifications of our Lord, without blame.*

Iohn. 17. 7 *Thine they were, and to me thou gauest them, and they haue kept my word.*

Luc. 12. *I say to you my frinds, &c.*

Iohn. 15. *You I haue called friends,*

Yet before hee said, Those onely are his friends, who keepe his Commandements.

Manie other places mght be alleaged to this purpose.

Proofe out of the Fathers.

Concil. 2. Arausicanum, *Can. vlt.*

Origen. an. 230. *Hom. 9. in Iosue.*

(a) S.

(a) S. Basil, an. 380 *It is an impious thing to say, That the Commandements of God are impossible.* (a) *Orat. in illud, Attende tibi.*

(b) S. Chrysostome an. 380. *Blame not our Lord, he commandeth nothing vnpossible: yea, manie men doe more than he commandeth them &c.* (b) *Hom. 8 de pœnit.*

S. Cyril, ann. 350. *Lib. 4. contra Iulianum.* (c) *In psa. 118.*

(c) S. Hilary, *It is not hard, if our will be but forward, to obey Gods commaundement.*

(d) S. Hierome, ann. 380. speaking against Pelagians: *God hath commanded possible thinges; who doubts of this?* (e) Againe, *Many measuring Gods precept by their owne imbecility do thinke, that those things which we are commanded, are impossible.* And, *We are therefor to vnderstand, that Christ commandeth nothing impossible.* (d) *Lib. 3.* (e) *In comment. 5. Matth.*

(f) S. Austin, ann. 400. *God therefore commaundeth not thinges impossible; but by commanding, he admonisheth vs both to doe what we can do, & to aske for that we cannot doe.* Where loe he sheweth, that at least, by meanes of prayer, a man may fullfill all the Commãdements. (g) S. Augustine againe, *In that we beleeue most firmely, that our iust and good God could not command things impossible, wee are thence admonished in things easie what we should doe; and in hard, what we should request: for to* (f) *De natura & gratia, c. 43.* (g) *Cap. 69*

Charity

Charitie, all things are easie, as which onely maketh Christs burden light. (b) Againe, *God would not cōmand any thing impoßible to humane will.* And ſo in (i) another place, *God would not haue commanded this, had he iudged it to be impoßible.* The ſame hee confirmeth (k) elſe where.

(b) 2. De pecc. mer. & remiſſ. 3.

(i) In pſa. 56.

(k) De grat. & lib. arbit. c. 16. &c.

Confeßion of our aduerſaries.

In comment. de pœniten.

Hoffmannus, *Ierome writ, Let him be Anathema, that ſhall ſay, God hath commanded things impoßible.* The ſame aſſertion of S. Ierome, Luther alſo acknowledgeth, *Tom. 2. VVittenberg. fol.* 216. &c.

Proofe by Reaſons.

Firſt, Man may doe more than God commandeth; as rightly ſayth S. Chryſoſtome, aboue cited, and we ſhall proue more largely in the next Controuerſie.

Secondly, If the Commandements were impoſſible, they could bind no man: for it is not to be conceiued, how one ſhould ſinne, in a thing which hee could not poſſibly auoid.

Thirdly, thereupon alſo it would follow, that God is more cruell than anie Tyrant; as exacting, euen of his friends, vnder paine of eternall damnatiō, ſuch a tribute, as they can neuer be able to pay him.

Fourthly,

Fourthly, Christ suffered, to the end, that the iustice of the Law might be fulfilled in vs: But if the Law cannot be fulfilled, Christ hath not obtained what he would.

Fiftly, All that are truely iustified, haue the Holy-ghost, as the Scriptures testifie in manie places. Now, the fruits of the Holy-ghost are, *Charitie, Ioy, Peace, Patience, Benignitie, Goodnesse, Longanimitie, Mildnesse, Faith, Modestie, Continencie, Chastitie*. But *against such* (as haue these) *there is no law*, Gal. 5. that is to say, they are not accused by the Law; therefore &c. Rom. 5. v. 5. & c. 8. v. 9. 1. Cor. 3. v. 16.

Sixtly, All the iustified are borne of God, *Iohn* 1. & 3. 1. *Pet*. 2. *Iames*. 1. 1. *Iohn*, 4. *Rom*. 8. &c. But *euerie one that is borne of God, committeth not sinne*, 1. Iohn, 3. Now, he that committeth not sinne, without doubt fulfilleth the Law.

Protestants that defend this point.

Sebastian Castalio, *de perfect. obed. leg. Dei.* M. Hooker, *in his Ecclesiasticall Policie, l. 2. p.* 101. M. Willet, *in his mediation vpon the* 122. *Psalme*. Doct. Couel, *in the defence of Hooker, art. 7. p.* 54. M. Perkins, *in his reformed Catholike, p.* 26. *&* 51. &c.

Obiections.

Ob. Rom. 7. *To will is present with me; but*

to

to accomplish that which is good, I find not, &c.

Anſ. The Apoſtle ſpeaketh of the firſt motions to concupiſcēce; which oftentimes we feele, when we conſent not vnto them; & which the chaſt ſoule would gladly not feele, although the ſame be exceeding difficult. The learned Readers may ſee S. Auſtin, *Tract.* 41. *in Ioan.* 6. *in Iul.* 11. 1. *ad Bonifac.* 10.

Ob. Iames 2. *VVe all offend in manie things.* 1. Iohn, 1. *If wee ſay wee haue not ſinne, we ſeduce our ſelues, &c.*

Anſ. Thoſe places, & their like, are to bee vnderſtood of Venial ſinnes; which are not properly againſt Charitie, but beſide it. See the Controuerſie of Venial ſinne, *pag.* 263. Other obiections are anſwered in the next Controuerſie.

THE

THE TWO AND TWENTIETH CONTROVERSY,

Of Euangelicall Counsailes.

That there be diuerse Euangelicall Counsayles, truly and properly so called; but chiefly, these three, Chastity, Obedience, and Pouerty: which are neither Precepts, nor yet thinges indifferent; but gratefull to God; and for such commended by him.

Proofe out of the Scriptures.

ISai 56. *Thus sayth our Lord to the Eunuches;* (voluntarily such; as rightly teach (a) S. Cyril, S. Hierome, (b) S. Basil, (c) S. Augustine, (d) S. Gregory, (e) S. Ambrose, &c. because there is no reason, why those that are born, or by mishap come to be such, should haue greater glory then other men:) *They shall keep my Sabbaths, and shall choose* (therefore moued by counsaile, not by constraint; for those are properly sayd to choose, that are not compelled by precept) *the thinges that I would, and shall keep my couenant, I will giue*

(a) *In hunc locum.*
(b) *L. de vera virginitate.*
(c) *De sancta virginitate, c. 24.*
(d) *3. parte Pastorali, c. 29.*
(e) *In exhort. ad virgines.* So S. Ierome vpō this place, &c.

vnto them in my house, and within my walles a place, and a name better then sonnes & daughters; an euerlasting name, which shall not perish (that is, sayth S. Augustine, a singular and peculiar glory.)

Vbi sup. c. 25.

Wisedome, 3. 13. *Happy is the barren woman, & the vndefiled &c. & the Eunuch that hath not wrought iniquity with his hands, nor thought most wicked thinges against God; for the chosen gift of fayth shall be giuen to him, and a most acceptable lot in the Temple of God, &c.* Which place, S. Hierome teacheth to be like the former.

Mat. 13. 23. Christ commendeth Virginitie: comparing his Church to a good Land; wherof, one part rendred fruit an hundreth fold (that is to say *Virginitie*;) another, 60. (that is to say, *Vvidow-hood*;) another, thirtie, (that is to say, *Chast wedlocke.*) So (*a*) S. Cyprian, (*b*) S. Ierome, and (*c*) S. Austin. Now, that which God commendeth, & no where cõmandeth, without doubt he counsaileth.

(*a*) *De habitu Virg*
(*b*) *L. 1. in Ioum.*
(*c*) *De sancta Virg. c. 44. & 45*

Math. 19. 11. *Not all take this word* (saith our Lord) *but they to whom it is giuen: for there are Eunuchs, which were borne so from their mothers wombe; and there are Eunuchs, which were made by men: and there are Eunuchs, which haue gelded themselues for the Kingdome of Heauen; He that can take, let him take.* That Continencie here is not commanded, it is plaine; because

becauſe then, men might not marrie; the contrarie whereof, our Lord alloweth in the beginning of this Chapter. That it is not commended as a thing indifferent, appeareth by the reward which ſhall be giuen vnto it, The Kingdome of Heauen: Therfore it is commended & counſailed as a matter of greater perfection; as appeareth by thoſe wordes, *He that can take, let him take &c.* Which cannot properly be ſaid of Precepts; as S. Auſtin rightly noteth. *Ser. 61. de temp.*

In the ſame Chapter v. 21 our Lord ſayth to the young man. *If thou wilt be perfect, goe ſell the things that thou haſt, & giue to the poore, and thou ſhalt haue treaſure in Heauen.* Vpon which words, thus S. Ambroſe. *If* (ſayth he) *thou wouldſt vnderſtand the difference betweene a Precept and a Counſaile, thou mayeſt cal to mind the young man in the Goſpel; vnto whome firſt it was preſcribed, That he ſhould not Murder, commit Adulterie, beare falſe VVitneſſe, &c. for there is a Precept, where paine is appointed for tranſgreſſion: But when the young man made anſwere, That he had fulfilled the Precepts of the Law; then loe is there a counſaile giuen him, To ſel all, and follow Chriſt: for this is not ſpoken as a Precept, but onely by way of counſaile.* *L. de vi- duis.*

Moreouer, in thoſe words of the ſame place (*and follow me*) is contained a counſaile of obedience: For to follow Chriſt in the

way of perfection, is to renounce a mans owne proper will and affections, and to make himself obedient to another; as Christ was to his heauenly Father, euen til death. Such obedience was in the Rechabites; who obeyed their fathers euen in such things, as otherwise they were not bound vnto, *Ierem.* 35.

1. Cor. 7. 1. *It is good for a man not to touch a woman. Art thou lose fro a wife? Seek not a wife: it is good for a mā so to be. But I say to the vnmarried, and vnto widowes, it is good for them so to abide, euen as I also: I would all men to be as my selfe. As concerning virgins; a commandement of our Lord I haue not: but counsaile I giue, as hauing obtayned mercy of our Lord to be faythfull. He that ioyneth his Virgin in Matrimony, doth well; and he that ioyneth not, doth better. Let her marry to whome she will, only in our Lord: but more blessed shall she be, if she remaine according to my counsaile, &c.*

In the same Chapter also, the Apostle endeuoureth to shew, That he had done more than was cōmanded him: For whereas our Lord ordained, *for them that preached the Gospell, to liue of the Gospell*; S. Paul chose rather to preach of free cost, & so to doe a worke of supererogation. So al the Fathers expound this place.

S. Chrysost. & S. Ambrose vpon it. S. Austin, l. de opere Monach. c. 5. &c.

Apoc. 14. 3. *No man could say the Song, but those*

those hundred forty foure thousand &c. These are they which were not defiled with women, for they are virgins: These follow the Lambe whether soeuer he shall goe. Lo, the Virgins haue a singular reward, and sing a Song, that no other of the blessed can sing.

Proofe by examples of the Primitiue Church, and Testimonyes of the Fathers.

In the very beginning of the Church, *Many that were owners of Landes, and houses, sold them, and layd the price therof before the feet of the Apostls, witnessed* Act. 4. vpō what motiue? But onely, because they heard, that it was our Lords counsaile. Also *Act.* 2. it is related, as a thing of note, That Philip had foure daughters al virgins; and (*a*) Eusebius writeth, That they died so.

(*a*) *L.* 3. *c.* 30.

In like manner, (*b*) Philo witnesseth, That in his time, many liued a single life in communitie. So also (*c*) Iustin, and (*d*) Tertullian.

(*b*) *L. de vita contempl.*

(*c*) *Apolog.* 2.

(*d*) *in Apologet. c.* 9.

(*e*) Origen, ann. 230. *Those thinges which we do ouer and aboue our duty, we do not by cōmandement: as for example; Virginity &c.*

(*e*) *In c.* 15 *ad Rom.*

(*f*) Eusebius, an. 230. *In the Church of God, there be two states of life: one, which exceedeth nature, and the ordinary forme of humane liuing not seeking after marriage, nor succession of children, nor worldly substance and riches, but his wholy*

(*f*) 1. *Demonstrat. c.* 8.

wholy addicted to the seruice of God, &c. And this is the estate of a perfect life in Christianity: Another there is, more remisse, and yeelding to humane nature; which busieth it selfe in honest wedlocke, and procreation of children, and taketh vpon it charge of an household &c.

Homil. 1. de acta penitent. S. Chrysostome, ann. 380. Do not blame our Lord; he commandeth thee nothing impossible: yea, many do more then they are commanded.

Orat. 1. in Iul. S. Gregory Nazianzen, an. 380. VVe haue some lawes amongst vs, that bind of necessity; others, that are in our free choice, to keepe them, or not: so as if we keepe them, we shallbe rewarded; if not, we need not feare danger.

De habitu virginum. S. Cyprian, anno 140. Our Lord putteth the yoake of Virginity vpon no man, but leaueth it in his free election.

De viduis. S. Ambrose, ann. 380. Such as fullfilled the Commandements, may yet say; VVe are vnprofitable seruants; we haue not done what we ought: but this the Virgin sayth not, nor he that hath sold his goods.

15. moral. f. 5. S. Gregory Nyssen, ann. 600. The elect sometymes studdy to do more the our Lord is pleased to command them; for Virginity is not commanded, but counsailed.

De sancta virginitate. S. Augustin, ann. 400. In Precepts, our Lord commandeth what of duty you owe him; in thinges counsailed, if you do more, at his returne he will reward you. Adde diuers others, which

which we omit for breuity ſake.

Proofe by Reaſons.

In all naturall things, there is a twofold perfection; one, that is neceſſarie to their being; another, to their more excellent being. For example: To the being of a man, is neceſſarie a Soule and a Bodie; but to his more excellent being, is required Honeſtie, Valour, Beautie &c. Likewiſe, in euerie tẽporal Cõmon-wealth there are ordinary rewards for obſeruers of the Lawes; and, there are extraordinarie rewards for ſuch as atchieue ſome heroicall acts, more than the Lawes bind them vnto. Therefore it is ſo in the Cõmon-wealth of Chriſt, which is a paterne of all well ordered Common-wealths.

Proteſtants that defend this point.

M. Hooker, *in his Eccleſiaſticall Policie, l. 3. ſect. 8. p. 140.* M. Covel, *in his defence of Hooker, art. 8. p. 49. & ſeq.* Luther, *in aſſertionib. art* 30. and diuerſe others.

Obiections:

Our Sauiour ſayth, Luc. 14. 33. *Euerie one that doth not renounce all that he poſſeſſeth, cãnot be my Diſciple.* Therefore we are cõmanded to renounce all, & not barely counſailed.

Anſ. So a little before he ſayth, That he that hateth not his father & mother, cannot be his Diſciple. He ſpeaketh therfore of the preparation of *the mind*; and ſheweth only, what a man were bound to doe in times of perſecution, if it were put to his choice, whether he would forſake all, or yeeld to offend God.

Ob. Math. 5. 48. We are commanded to be perfect, But he that will be perfect, ought to ſel al, & giue it to the poore, *Math.* 19. &c.

Anſ. There are ſundrie degrees of perfection. In the former place, our Sauiour ſpeaketh of the loweſt degree; which cõſiſteth in the bare fulfilling of his Cõmandments: In the later, of an higher degree, attained vnto by following his counſailes.

Anſ. Wee fulfill that Commandement, ſo long as wee preferre God before all his creatures; notwithſtanding our loue be not in the higheſt degree of vehemencie that it might be: For 3. *Kings*, 14. Dauid is ſaid to haue followed God in all his heart; and, 4. *Kings*, 23. Ioſue in all his heart, ſoule, and ſtrength: yet both, no doubt, might haue loued him more, for he is worthy of infinit loue.

Ob. Saint Auſtin, S. Bernard, Saint Thomas, &c. teach, That this Precept, of louing God with our whole heart, &c. cannot be fulfil-

fulfilled in this life.

Anſ. They teach only, That the end of this Precept cannot be attained vnto in this life. For they all ſay, That the not perfectly fulfilling it, maketh not a man a ſinner. So, they teach nothing againſt the doctrine of the Church. For although I can adde nothing to this precept, as it includeth the end of it; yet, as it ſheweth me the neceſſarie meanes that God hath preſcribed mee, for the attaining that end; I may adde vnto it, Euangelicall Counſailes.

Ob. It is ingratitude, not to loue God as much as a man can, ſince his deſerts are infinite.

Anſ. That man cannot be ſaid to be vngratefull, who is alwayes readie to doe the wil of his Benefactor. Wherefore, ſince Almightie God is pleaſed, out of his infinite mercie, to require no more at our hands, in lieu of all his benefites, but onely, that wee keepe his Law; that being done, wee are not vngratefull, though we can doe more, and yet doe not.

THE

THE THREE AND TWENTITH CONTROVERSY.

OF VOWES.

THE FIRST POINT.

That euery good worke done by Vow, though, otherwise not commanded, is an act of Religion, and worship of God.

The proofe

FIRST To vow, is an act of Religion, as appeareth, *Isay* 19. *vers.* 21. therefore also to performe ones Vow: For to promise, and to pay, belong both to one and the same vertue.

Secondly, A Vow is nothing but a promise made to God: but by keeping promise with God, wee vndoubtedly worship him.

Thirdly, By an Oath, though it be made of a thing not commanded, wee worship God, as Caluin admitteth; therefore by a Vow: For they are so like, that often in the Scriptures one is taken for the other, as *Num.* 30.

4. *Instit.* 13.

Fourthly, To keepe a Vow made to false gods, euen of a thing not commanded, is an act of Idolatrie: Therefore to keepe one made

made to the true God, is an act of true worſhip.

Fiftly, Euerie act of vertue done for Gods loue, though not commanded, belongeth to his worſhip; prooued *Luc.* 2. & *Iames* 1. Therefore much more, when it is done by Vow.

Sixtly, If a man make a Vow, to abſtaine ſo many dayes from wine, & breaketh his Vow, he ſinneth, but not by intemperance; for then hee ſhould as well haue ſinned, though hee had not vowed: Therefore he ſinneth, in that he broke promiſe with God Almightie; and ſo conſequently, if he keepe his promiſe & doe abſtaine, he hereby worſhippeth God.

Seuenthly, If a Vow made of a thing not commanded, be no worſhip of God; then ſimply to vow, is no worſhip of God: for in no place of Scripture are we commáded to vow. But Caluin teacheth expreſſely, That to vow, is an act of Religion.

Eightly, Gen. 28. Iacob made a Vow with a condition: but thinges that are commanded, muſt not be done with a condition. Alſo *Pſal.* 131. Dauid vowed to build a temple, which we no where find that God commanded him. 2. *Kings*, 7. *Leuit.* 27. *Num.* 16. and 30. we finde Vowes made of things not commanded; yet the performáce

of

of the ſeuerely exacted by Almightie God: whereby wee gather manifeſtly, that they were pleaſing vnto him.

The second point.

That it is lawfull, and a worke of pietie, to vow perpetuall chaſtitie.

Proofe out of the Scriptures.

Firſt, By the demand that the bleſſed Virgin made to the Angell, *How ſhall this be done, becauſe I know not man? Luc.* 1. 34. For this ſhee would not haue ſaid, vnleſſe ſhe had before vowed neuer to knowe man; conſidering the Angel might haue replied, *Although hitherto thou haſt not knowne man, yet thou ſhalt doe hereafter.* Therefore all the Fathers teach, That ſhee had vowed virginitie, by conſent of her husband Ioſeph: to whom notwithſtanding, Almightie God would haue her eſpouſed, for manie reaſons; as, That the myſterie of Chriſts incarnatiō might be concealed from the Deuill; & becauſe otherwiſe, the Iews ſeeing her with child, would haue ſtoned her to death.

Secondly, Math. 19. 12. Our Lord ſaith, *There bee Eunuches which haue gelded themſelues for the kingdome of Heauen.* But an Eunuch is one enforced to containe: therefore, ſince our Lord ſpeaketh not of ſuch, as by mishap are Eunuches, (for hee diſtinguiſheth

sheth the one from the other;) it followeth, that he speaketh of such as are enforced to become Eunuches by Vow. And moreouer, if he had spoken of such as containe without a vow; he would haue said, *Eunuches that doe daily geld themselus*. But he saith, *Eunuches that haue gelded themselues*: signifying such, as had by an act of their will, taken away from themselues all power of euer marrying. In which sence the Fathers expound this place, as many as write of it.

Thirdly, The Apostle 1. *Tim*. 5. 12. saith of some widowes, That *they haue damnation, because they made void their first faith*; that is to say, giuen to Christ by Vow: as all the Fathers, without exception, do expoũd it. *In the chastitie of widow-hood* (sayth S. Austin) *the excellencie of a greater gift is sought for: which being once desired, chosen, and offered to God by vow; it is not onely damnable, to enter afterwards into marriage: but though it come not actually to marriage, only the will to haue the will to marrie, is damnable.* L. de bono viduitat. c. 9.

(a) Can. 19
(b) Can. 15.
(c) Can. 33.
(d) C. 104
(e) Can. 54.
(f) Can. 10.
(g) Capit.

Proofe out of Councels.

(a) Alcyran, (b) 4. Calcedon, (c) Carthag. 3. & (d) 4. (e) Toletan. 4. (f) Turon, (g) Mogunt.

Proofe

Proofe out of the Fathers, by confession of our aduersaries.

4. Instit. c. 13. Caluin. *This hath beene obserued time out of minde, That such as meant to addict themselues wholly to Gods seruice, would by vow tye themselues to Continencie.*

De celibatu & votis. De Traditionib. Apostol. col. 460. Peter Martyr, *Presently after the Apostles times, too much was attributed to the single life. I confesse, That euen in Clements time were profession of vowes, and Chastitie.*

In Medul. Theol. part. p. 450. Hermann. *After the death of Iohn the Apostle, came in presently prohibitions of Marriage, Vowes, & single life, &c.*

Exam. part. 3. Schulterus, *In the verie flower of the Church there were virgins, that professed perpetuall Chastitie.*

De Eccles. Militan. p. 80. Chemnitius, *The Fathers did allow of perpetuall Chastitie, affirming them to be obligatorie.*

Against the Rhemes Testament. Iustus Molitor. *The Calcedō Councell forbad wedlocke to Monks and Nunnes.*

In his defence of M. Perkins, P. 490. M. Fulke, *By the first vow, mentioned* 1. Tim. 5. *most of the ancient Fathers doe expound the vow or promise of Continencie.*

M. Wotten, *The Fathers were too highly conceited of single life. Therefore it is not to be looked for, that antiquitie should affoord vs any testimony*

heerein

herein, against the practise and iudgement of those daies.

M. Iuell, *Here I grant, M. Harding is like to find some good aduantage, as hauing vndoubtedly a great number of holy Fathers on his side.* Well then let vs preferre the iudgement of a great number of holy Fathers, before the priuate opinion of a few counterfeit Iewels. *In his defence of the Apolo.*

Proofe by Reasons.

First, That is lawfully vowed, which is more pleasing to God, if it be done, than if it be not done. But such is virginitie, proued 1. *Cor.* 7.

Secondly, It is more gratefull to God, to doe a good worke by vow, than without a vow: *first*, because the Scripture exhorteth vs to vow: *secondly*, because a worke is so much better, by how manie more vertues it proceedeth from. But he that containeth without a vow, exerciseth onely an act of *Temperance*; but he that by vow, both of *Temperance* and *Religion*. *Thirdly*, because a thing done by vow, is done with greater charity and liberality, then without, since a man offereth to God not onely the worke, but his owne power also. *Fourthly*, because a thing

thing is better, that is done with a will confirmed in goodnesse. *Lastly*, because a man, by vow, armeth himselfe against the deuils tentations, and his owne mutabilitie.

Assertions of Protestants.

Ecclesiastical policie, l. 2. p. 103.

M. Hooker, *Ananias his solemne vow vnto God, which strictly bound him to the giuing of his possessions to the Churches vse, &c.*

In his Sermon of Symonie, p. 46.

M. Fenton, *Albeit we had libertie before, to vse Ecclesiasticall liuings as meere temporalls; yet after these vowes, our case is the very same with that of Ananias*, Act. 5. &c.

In 1. Tim. 5. v. 11. &c.

Marloret, *The widdowes did giue their fayth to Christ, and to the Church, willingly barring themselues from marriage.*

See also M. Alison, *In his confutation of Brownisme, pag. 71.*

M. D. Couel, *In his defence of Hooker, article 8. &c.*

Obiections.

Ob. 1. Cor. 7. 2. *Because of fornication, let euery man haue his owne wife: and if they doe not containe themselues, let them marrie; for it is better to marry, then to be burnt.*

Ans. The Apostle onely sheweth, That Mariage is ordinarily a lawfull remedie against sinnes of the flesh: but that Votaries are debarred of that remedie he teacheth plainely 1. *Tim.* 5. *v.* 11. as we haue before proued.

Ob.

Ob. All haue not the gift of chastitie; as appeareth, Math 19. 11. *Not al take this word, but they vnto whome it is giuen; He that can take let him take.* And. 1. Cor. 7. *Euerie one hath a proper gift of God, &c.*

Ans. Such as haue not the gift of chastitie, it is because they will not haue it; as rightly teach the ancient Fathers. For, that all may haue it, if they will, it is plaine: *first*, because God exhorteth to nothing impossible. But he exhorteth to chastitie; & not onely those that haue alreadie the gift; (for they as our aduersaries teach, cannot choose but liue chast, & consequently, exhortations to them were needlesse:) therefore he exhorteth those that alreadie haue not the gift, but may haue it for asking, *Secōdly*, because there are Eunuchs, that haue gelded themselues for the kingdome of Heauen; and therefore not against their will. *Thirdly* because the Apostle teacheth it to be in a mans power, to marrie, or not to marrie, 1. *Cor.* 7. *v.* 36.

Fourthly the chast liuers are praysed and rewarded in the Scriptures; and prayses & rewards, are not for workes done without ones power. *Fifthly*, because it is no lesse a gift of God to beleeue, than to containe: but euerie man may beleeue if hee will; therefore also containe, *Lastly*, because if a man be hindered from the cōpanie of his wife,

eyther by ſickneſſe, impriſonment, baniſhment &c. yet both are bound to liue chaſt. But God bindeth to nothing impoſſible; therefore it is poſſible to liue chaſt if a man will. To thoſe wordes, *Hee that can take, let him take &c.* I anſwere, the ſence of them is the ſame with thoſe, *Math. 13. Hee that hath eares to heare, let him heare* to wit this: He that hath iudgement, let him vnderſtand & approue that which was ſaid, *It is not expedient to marrie*, Math. 19. v. 10.

Ob. Man hath a natural inclination to beget children: therfore to reſiſt that inclination is vnnaturall.

Anſ. Naturall inclination in man is twofold: one, that is carried abſolutely to the thing conſidered in it ſelfe; another, that is carried vnto it, as it is conſidered with al its circumſtances: For example; Death, Sickneſſe, Faſting & the like, conſidered in theſelues, are naturally abhorred but as matters of patience, and occaſiõs of glorifying God, they are thought worthie to be embraced and deſired. Now, Chaſtitie, and the ſingle life, though it be againſt the former inclinatiõ; yet it is cõformable to this other: which in verie deed is the onely true naturall propenſion, as proceeding from a right iudgement of reaſon, whereby a man chooſeth the readieſt way of ſeruing God in moſt puritie.

THE

THE THREE AND TWENTITH CONTROVERSY.

Of the merit of good Workes.

THE FIRST POINT.

That the good workes of the Iuſt, are not ſinnes, but truely iuſt.

Proofe out of the Scriptures.

IOb. 1. 22. *In all theſe thinges, Iob ſinned not with his lips, neither ſpake he any foolish thing againſt God.* Iob. 2. 3. *Haſt thou conſidered my ſeruant Iob, that there is not the like to him in the earth? a man ſimple and right, and fearing God, and departing from euill &c.*

Pſal. 7. 9. *Iudge me, O Lord, acording to my iuſtice, and acording to my innocency vpon me.* Pſal. 16. *Heare, O Lord, my iuſtice: from thy countenance let my iuſtice proceed: Let thyne eyes ſee equity. Thou haſt proued my heart, and viſited it by night: by fire thou haſt examined me, and there is found no iniquity in me.*

Pſal. 17. 21. *Our Lord will reward me acording to my iuſtice; and according to the puritie of my handes, he will reward me: becauſe I haue kept the wayes of our Lord; neither haue I*

done impiously from my God. Psal. 25. *Iudge me O Lord, because I haue walked in my innocency*. Psal. 118. *I haue stayed my feet from all euill way, &c.*

Matth. 6. 22. *If thyne eye be simple, thy whole body shallbe lightsome, &c*.

1. Cor. 3. 12. *If any man build vpon this foundation, gold, siluer, precious stones, &c.*

5. Iames. 3. *VVe all offend in many thinges*. Why did he not say as well, *VVe all offend in all thinges*; if all the workes of the iust be mortall sinnes?

Psal. 4. *Be yee angry, and sinne not*.

Isai. 1. 17. *Learne to do good, cease to do peruersely*. Iohn. 5. *Sinne no more*. 1. Cor. 15. *Awake yee iust, and sinne not*. 2. Pet. 1. *Labour the more, that by good workes you may make sure your vocation and election*. 1. Iohn. 2. *These thinges I write to you, that you may not sinne*.

Malachie. 3. 4. *And the sacrifice of Iuda & Ierusalem shall please our Lord, as the dayes of the world, and as the daies of the yeares of old*. Wisdome 9. *VVisdome shall keepe me with her might, & my workes shall be acceptable*. Act. 10. *He that feareth God, and worketh iustice, is acceptable to him*. 1. Pet. 2. *Offering spiritual Hosts, acceptable to God*. Philip. 4. *I was filled, after I receiued of Epaphroditus the things that you sent; an Odour of sweetnesse, an acceptable Host, pleasing to God, &c*.

Matth.

Math. 5. 17. *So let your light shine before mē, that they may see your good workes, and glorifie your father which is in heauen.* Tit. 3. *It is a faithfull saying, and these things I will haue thee auouch earnestly, That they which beleeue in God, be carefull to excell in good workes.* Ephes. 2. *We are his worke, created in Christ Iesus in good workes, which God hath prepared, that we should walke in him, &c.*

But now, if so be all the workes of the iust were sinnes; they ought rather to be called *euill*, than *good*: since, as the Diuines rightly gather out of Dionysius, *c. 4. de diuin nominib.* a worke is said to be absolutely *euil*, vpon any defect; but absolutely *good*, no worke can be said to be, vnlesse it be *intirily* good. How then doth the holy Scripture so absolutly affirme some works to be good if all workes be *simply* and *absolutely* euill? Certainely, either the Holy-ghost must needes be deceiued in this point; or else Luther & Caluin must be deceiued. But whether is more worthie to be credited, let the Sectaries themselues be iudge.

Proofe out of the Fathers.

S. Ambrose, *de Apologia Dauid, c. 6. S.* Ierome, *l. 3. against the Pelagians. S.* Augustin, *de spiritu & litera, c. vlt. & l. de bono coniugali, c. 6.* And in the same booke cap. 7. *Conti-*

nency is meritorious; To giue matrimoniall duty, is no sinne; To exact of ones wife, more then is necessary to generation, is a veniall sinne; To commit fornication, or adultery, is a mortall sin, &c. Now, if that act, which carrieth so great a shew of deformitie, may yet (in the iudgement of S. Austin, &c.) be done without sinne: how much more those acts, which carrie no shew of deformitie at all, but on the contrarie splendour of true vertue; such as are almes-deedes, suffering iniuries, &c?

Iames 1. Blessed is the man that suffereth Tentation &c. And granted by diuers Protestants: as Szedgesdine, in loc. comm. c. 10. Apparant also in reason: for certainly, Tentation to a wicked act, is not the wicked act it selfe. S. Augu. l. de Spir. & lit. c. vl.

S. Gregorie, *l. 2. Moral. c. 8.* S. Bernard *in l. de Præcepto &c.*

Proofe by Reasons.

First, If all the workes of the iust were vicious, & corrupt, so as of their nature they might truly be said, to be deadly sinnes: that certainly, should proceed *either* out of innate concupiscence; *or* out of defect of the loue of God; *or else* out of their commixtion with veniall sinnes. But not the *first*; because *concupiscence*, of it selfe, is no *sinne*; as S. Austin proueth in his booke *de perfectione iustitiæ*, & elsewhere verie often; affirming, That for the vnuoluntarie motions of concupisence, *we ought not to say, Forgiue vs our trespasses, &c.* Not the *second*; because a lower degree of charitie, although it be defectiue in comparison of an higher, yet absolutely it is no sinne.

ſinne. Neither yet the *third*; both becauſe it is not of neceſſitie, that veniall ſinne ſhould be mixed with euerie worke: and alſo becauſe veniall ſinne is not properly contrarie to charitie; but beſides it.

Secondly, If all workes of the iuſt were ſinnes; then ſhould the worke of faith, whereby we are iuſtified, be a ſinne: and in like ſort, the worke of prayer; when we ſay *Forgiue vs our Treſpaſſes*. But now, what, can be ſaid more abſurdly, than that wee are iuſtified by ſinne; or, that by ſinne we obtaine remiſſion of ſinne?

Thirdly, So it would follow, that the Apoſtle did not ſay true, when he ſaid, *I am not guiltie in conſcience of any thing, &c.* For he knew he had done good workes: and how came it to paſſe, trow we, that he knew not, thoſe good workes were ſinnes, as well as the heretikes? 1. Cor. 4. cap. 15.

Fourthly, So it would follow alſo, that God is the author of ſinne; yea; & ſinneth mortally: for he is the author of all good workes, *Philip.* 1. & 2.

Fiftly, So Chriſt hath reedemed vs, to the end, that wee might commit ſinne; for he redeemed vs, to the end, that wee might doe good workes, *Tit.* 1.

Sixtly, So theſe concluſions ſhall be good; *All good workes are to be done: But ſome mortall*

sinnes be good workes: therfore some mortall sinnes are to be done. And so, *No mortall sinne is to be done: But good workes are not mortall sinnes; therefore no good worke is to be done &c.*

Seuethly, So it would follow, that the same act is of it selfe both good and bad; & consequently, in one and the self-same respect, deseruing both reward and punishment; which implyeth a flat contradiction.

The second point.

That good workes not onely are truely iust, but also doe iustifie.

The Proofe.

Iames 2. 21. *Abraham our father, was he not iustified by workes, offering Isaac his sonne vpon the Altar? Seest thou, that faith did worke with his workes; and by the workes, faith was consummate? And the Scripture was fulfilled, saying; Abraham beleeued God, and it was reputed him to iustice, and he was called the friend of God. Doe you see that by workes a man is iustified; & not by faith onely? And in like manner also, Rahab the harlot, was she not iustified by workes, receiuing the messengers, and putting them forth another way? For euen as the bode, without the spirit, is dead, so also faith, without workes, is dead.*

Ecclesiast. 18. 22. *Be not hindered to pray alwaies, and feare not to be iustified euen to death.*

Rom.

Rom. 6. *As you haue exhibited your members to ſerue vncleanneneſſe and iniquitie, vnto iniquitie, ſo now exhibite your members to ſerue iuſtice, vnto ſanctification.* 2. Cor. 7. *Hauing theſe promiſes, let vs cleanſe our ſelues from al iniquinatiō of the fleſh and ſpirit, perfitting ſanctification in the feare of God.* Apocalyp. laſt, v. 11. 2. Cor. 2, v. 10. *&c.* See more to this purpoſe in the Controuerſie of Iuſtification.

THE THIRD POINT.

That good workes are neceſſarie to ſaluation.

Proofe out of the Scriptures.

Heb. 10. 36. *Patience is neceſſarie for you; that doing the will of God, you may receiue the promiſe.* 1. Timoth. 2. *v.* 15. Philipp. 2. *v.* 12. 2. Cor. 7. *The ſorrow that is according to God, worketh penance vnto ſaluation that is ſtable.* 2. Cor. 4. *That our Tribulation, which preſently is momentanie & light, worketh aboue meaſure exceedingly an eternal weight of glory in vs,* Rom. 8. *If by the ſpirit you will mortefie the deedes of the fleſh, you ſhall liue.* Rom 16. *VVith the heart it is beleued vnto iuſtice, but with the mouth confeſſion is made vnto ſaluation, &c.* Math. 25. *Come yee bleſſed of my Father, poſſeſſe the Kingdome prepared for you from the foundation of the world. for I was an hungred, and you gaue me to eate, &c.* Iames 1. *He that looked in the Law of*

perfect

perfect libertie, and hath remained in it, not made a forgetful hearer, but a doer of the worke, this mā shall be blessed in his deed. Iames. 2. What shall it profit, my brethren, if a man say, he hath faith, but hath not workes? Shall faith be able to saue him, &c?

Proofe out of the Fathers.

And *first*, This very Heresie, which denieth the necessitie of good workes; the Fathers testify, to haue had for Patrons of it, euen the most notorious Heretikes that euer were: as, Simon Magus, Eunomius &c. Clemens Alexandrinus *l.5. Strommatum.* S. Hilarie, *Can. 7. in Math.* S. Gregorie Nazianzen, *Orat. in S. Lauacrum*, S. Ambrose, *in 4. ad Hebraeos.* S. Chrysostome, *Hom. 30. in Iohn.* *What beleeueth in the Sonne, hath life euerlasting: What then? Is it sufficient for the obtaining of life euerlasting, that a man beleeueth in the Sonne? No truly: for although in this place he saith, What beleeueth in the Sonne, hath life euerlasting, yet for all that, wee doe not say, That faith alone is sufficient to saluation: And this appeareth plainely by that which is often said in the Gospell, of eternall life.* S. Ierome, *in Comment. Isai. c. 26. & in c. 4. Osee: By sweete speeches they deceiue the vnhappie soules: for when they see any offend, they say, God requireth nothing but the veritie of faith; which if you keepe, he careth not what else*

S. Iren. l. 1. c. 20. Theod. de hereticis fabulis. S. Augu. de Vnico Baptismo, contra Petil. c. 10. & lib. de fide & op. c. 14. & de Hæres. c. 54.

you

you doe. Right like to thoſe here inueighed againſt by S. Ierome, ſpeaketh Luther, *l. de captiuitate Babilonica, c. de Eucharistia: VVith God wee neuer can doe otherwiſe, than by faith; for as for workes, he cares not for them.* S. Cyril 10. *in Ioh.* 18. S. Auſtin *l. de fide & operibus, c.* 14. And *de gratia & libero arbitro, c.* 7. And *prefat. Pſal.* 31. &c. S. Gregorie, *Hom.* 38. *in Euang.* S. Proſper, *in Pſal.* 3. S. Fulgentius, *l.* 2. *de remiſſ. pecc. c.* 1. Primaſius, *in comment. cap.* 5. *ad Epheſ.* &c.

Proteſtants that fauour this point.

M. Willet, *in his Tetraſtylon Papiſmi, pag.* 90. M. Fulke, *againſt the Rhemes Teſtament, in* 2. *Pet.* 2. *ſect.* 3. *fol.* 444. M. Whitakers, *againſt Reynolds, pag.* 350. &c. M. Hooker, *l.* 5. *pag.* 205. D. Couel, *in his defence of Hooker*, &c. Adde the Reaſons, before ſet downe in the Controuerſie of Iuſtificatiō, *Point* 3.

THE FOVRTH POINT.

That the good workes of the iuſt are truly & properly meritorious of life euerlaſting.

Proofe out of the Scriptures.

Firſt, Out of thoſe places, where life euerlaſting is called a *Reward*: for how can that bee a *reward*, vnleſſe good workes

vnto

vnto which it is giuen, be meritorious. Math. 5. 12. *Reioice and be glad, becauſe your reward is plentifull in heauen. Bleſſed are they that ſuffer perſecution for Iuſtice, becauſe theirs is the Kingdome of heauen.* Math. 20. 8. *Call the worke men, and giue them their reward.*

Secondly, Out of thoſe places, where the reward of the Kingdome of heauen is ſaid to be giuen, according to the meaſure and proportion of our workes: as Pſal. 65. *Thou wilt rẽder vnto euery one according to his workes.* Math. 16. *The ſonne of man is to come in the glorie of his father, and then ſhall he render vnto euery one according to his workes.* Luc. 6. 38. Rom. 2. *Thou heapeſt to thy ſelfe wrath, in the day of wrath, and of the reuelation of the iudgement of God, who will render to euery man according to his works.* 1. Cor. 3. *Euery one ſhall receiue reward according to his labour.* Gal. 6. *VVhat things a man ſhall ſow, thoſe alſo ſhall he reape.* Apocal. *laſt. Behold I come quickly, and my reward is with me, to render vnto euery one according to his workes*, &c.

Thirdly, It is proued out of thoſe places, which aſcribe the reaſon of attaining eternall glorie, vnto good workes. Math. 15. 24. *Come yee bleſſed of my Father, poſſeſſe yee the Kingdome that is prepared for you from the beginning of the world*: For *I haue beene hungrie, and yee haue giuen me to eat &c.* And ſo

there

there alſo, Becauſe *thou haſt beene faithfull ouer a few things, I will place thee ouer many things; enter into the ioy of thy Lord &c.* Apoc. 7. *Theſe are they which are come out of great tribulation, and haue waſhed their robes, and made them white in the bloud of the Lambe; therefore, they are before the Throne of God, &c.*

Fourthly, Out of thoſe places, where good workes are ſaid to *worke ſaluation*, &c. as, 2. Cor. 4. v. 17. &c.

Fiftly, Out of thoſe, where reward is ſaid to be giuē to good workes, out of *Iuſtice*. 2. Theſſ. 2. 13. 5. &c. 2. Tim. 4. *I haue fought a good fight, I haue conſummate my courſe, I haue kept the faith: concerning the reſt, there is layed vp for me a crowne of iuſtice, which our Lord will render vnto me in that day, a iuſt Iudge.* Heb. 6. *God is not vniuſt, that he ſhould forget your work & loue which you haue ſhewed in his name, &c.* S. Iames 1. *Bleſſed is the man that ſuffereth tentation; becauſe, when he ſhall be proued, he ſhall receiue a crowne of life.* Apoc. 2. *Be thou faithfull euen to death, and I will giue thee the crowne of life.* Prou. 19. *He lendeth our Lord, that hath mercie on the poore; and he will repay him the like.* 1. Cor. 9. *Know yee not, that all runne in the race; all runne indeed, but one receiueth the price: So runne, that you may obtaine.* 2. Tim. 1. *I am ſure, that he is able to keepe my depoſitum vnto that day.*

Sixtly

Sixtly, This is proued out of those places, where we find eternall life promised vnto good workes. Math. 19. 17. *If thou wilt enter into life, keepe the Commandements, &c.* And there likewise, *Euerie one that shall forsake his house, or his father &c. for my name, he shall receiue an hundred fold, and shall possesse eternall life.* 1. Tim. 4. *v.* 8. S. Iames. 1. *v.* 12. &c.

Seuenthly, Out of those places, which shew, That the good are *worthie* of reward. Luc. 10. 19. *The workman is worthie of his reward.* Wisdome 3. *God hath tempted them, & hath found them worthie of himselfe.* 2. Thess. 1. *That you may be counted worthy of the Kingdome of God, for the which also yee suffer.* Luc. 20. *They that shall be counted worthie of that world &c.* Apoc. 3. *They shall walke with me in whites, because they are worthy.* Neither repugnant vnto these places, is that, Rom. 8. *The passions of this time are not condigne to the glory to come, that shall be reuealed in vs.* For the Apostle speaketh of the *substance* of workes; not of the *absolute proportion.* For the passions of this time are short; the glorie of the other, eternall: yet there is a proportion betweene these passions, and that glorie, for the dignitie of charitie out of which they proceede. Like as Christs passion was much more short than the paines of the damned;

and

and yet, for the dignitie of the perſon that ſuffered, it was moſt worthie to ſatisfie, euen in iuſtice, for thoſe paines. And ſo, the delight of ſinne is, without all compariſon, leſſe than Hell torments; yet, in regard of the cõtempt of God, it is moſt worthie thereof. In like ſort, the Seede, in reſpect of its bigneſſe, is farre leſſe than the Tree; & yet there is ſo great a proportion betweene the Seed and the Tree, that if the Seede be rightly ſowne, by a kind of natural iuſtice, a Tree is due vnto it, &c.

The laſt ſort of places for this purpoſe, are thoſe which teach, That God is *a iuſt Iudge, & not an accepter of perſons.* For Acception of perſons, is a vice contrarie to diſtributiue Iuſtice: as, when the Iudge giueth a reward, where there is no merit; or a greater reward to leſſer merites; and contrariwiſe: Therefore, God, in rendering rewards, conſidereth the merites of men, and according to their diuerſitie, appointeth his heauenly manſions. Whereupon S. Auſtin, *If there be no merites,* (ſayth he) *how ſhall God iudge the world?* So as, according to *S.* Auſtin, the Hereſie of our Aduerſaries, that taketh away merites, muſt needes take away, together with it, that Article of our Creed, *Shall come to iudge the quicke and the dead,*

Rom. 2. v. 11. 1. Pet. 1. v. 17. Act. 10. v. 34. &c.

Ep. 46. ad Valent.

Proofe

Proofe out of the Fathers.

In ep. ad Rom. S. Ignatius an. 100. *Suffer me to be made the foode of beasts, whereby I may merit God.* Iustin, *in Apolog.* 2. Irenæus, *l.* 4. *aduersus hæreses, c.* 72. Origen, *l.* 2. *in ep. ad Rom.* Clemens Alexandrinus, *l.* 4. *Stromm. atum.* S. Basil, *l. de Spiritu Sancto, c.* 14. S. Chrysostome, *hom.* 4. *de Lazaro.* S. Nissen, *Orat.* 1. *de amandis pauperibus.*

Of the Latines. Tertullian, *l. de Resurrectione carnis.* S. Cyprian, *de vnitate Ecclesiæ.* S. Hilarie, *Can* 5. *in Math.* S. Ambrose. *l.* 1. *de Officijs, c.* 15. S. Ierome, *l.* 2. *aduersus Iouinianum.* S. Paulinus, *in ep. ad Victricium.* S. Austin, *in ep.* 105. *ad Sixtum, &c.* S. Prosper, *in responsione ad c.* 6. *Gallorum.* S. Celestine. *in ep. ad Gallos, c.* 12. S. Gregorie, *l.* 4. *Moral. c.* 42. S. Bernard, *serm.* 68. *in Cant.*

Concil. Araufican. *Can.* 18. Lateran. *sub* Innocent. 3. *Can. Firmiter, de summa Trin. &c.* Florentin. *in Decreto de Purgatorio.* Tridentin. *Sess.* 6. *Can.* 16.

See Confession of our aduersaries before, *pag.* 318. and much more *in the Protestants Apology for the Roman Church.*

Protestants fauorers of this point.

The Harmonie of confessions, *pag.* 495. Spangeburge, *in Margarita Theolog. pag.* 48. Melan-

Melanchthon *in loc. comm. de bonis operibus circa medium &c.* M. Hooker, *l. 5. Eccleſiaſt. Polit. ſect. 72. pag. 208. &c.*

Obiections.

Ob. Luc. 17. 10. *When ye ſhall haue done all theſe things, ſay we are vnprofitable ſeruants; we haue done what we ought to do.*

Anſ. This we are to ſay: (*a*) *firſt*, becauſe we are vnprofitable, by our naturall forces: (*b*) *ſecondly*, becauſe we are vnprofitable to God; for he needeth none of our workes: (*c*) *thirdly*, becauſe, if God would, he might haue bound vs to the keeping of his law, without returning any reward for the ſame: and therfore it procedeth out of his liberall agreement with vs, that we can demand ought.

(*a*) *S. Ambr. l. 8. in Luc.* (*b*) *Bede, in hunc. locū.* (*c*) *S. Aug. ſerm. 3. de verbis Domini.*

Ob. In aſcribing ought to our owne merites, we doe iniurie to Chriſts merites, as though they were not ſufficient.

Anſ. The quite contrarie: for we make Chriſts merites ſo efficacious, as, that they can merit for vs, a power of meriting our ſelues alſo. Wherein we acknowledge our ſelues a great deale the more bound to our moſt gracious Redeemer: who not onely ſaueth vs by his grace; but alſo ſaueth vs by his grace in that manner, as is moſt noble & honorable. If we did ſo depend vpon our

workes, as not referring the force & vertue of them wholly vnto Christs merites and passion; then indeed might we be worthily cryed out against: But that we abhorre as much as our aduersaries can doe: howsoeuer they are pleased, both in it, and manie other points, egregiously to slander vs; for which, we pray God forgiue them.

FINIS.

THE ERRATA.

Pag. 147. *lin.* 11. In the booke of S. Andrew, *read* In the booke of the passion of S. Andrew

The approbation.

Summula hæc Controuersiarum Fidei contrà Hæreticos ad solatium catholicorum Anglicè edita, solidam & vtilem doctrinam continet, in nullo à Catholica Ecclesiæ sensu, aut bonis moribus dissonantem.

Fr. Leander de S. Martini.

Hæc Controuersiarum summa quæ catholicam doctrinam contra Hæreticos tuetur, vtiliter recudetur.

Georgius Coluenerius S. Theolog. Doctor, & Professor, & Librorum in Academia Duacena Censor.